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MARCH 1948

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ROBERT GARRETT, one of the founders of the Baltimore Federation of Churches, was awarded the fifth Russell Colgate Citation for Distinguished Service on February 10. The presentation was made at an all-Council luncheon at Grand Rapids, Michigan, during the twenty-sixth annual meeting of the International Council of Religious Education.

Mr. Garrett, an investment banker, is a civic leader of Baltimore. He is president of the Department of Recreation and Parks of his city, and has been head of this and its preceding organizations since 1907. He is chairman of the board of the National Recreation Association. One of his strong concerns is that of promoting more recreational activities under the sponsorship of the church. He has been active locally and nationally in the Y.M.C.A. and the Boy Scouts. He was for many years a trustee of Princeton University and of a Baltimore private school. He is president of the Robert Garrett Fund for the Surgical Treatment of Children, now helping to support the work

of "blue baby" doctors at Johns Hopkins Hospital. For more than thirty years Mr. Garrett was a member of the Board of Trustees of his local church, the Brown Memorial Church of Baltimore. He has been a member of its session since 1923. For a time he was a member of the General Assembly of the Presbyterian Church in the U. S. A.

Mr. Garrett's interest in inter-church work is best illustrated by his service to the Council of Churches and Christian Education of Maryland-Delaware, the successor to the Baltimore Federation of Churches. Rev. Willis R. Ford, executive secretary of the Council, writes, "Mr. Garrett is one of the finest men that I have known. He gives conscientious service and statesmanlike leadership to the council of churches' program in Maryland and Delaware." Mr. Garrett is also a member of the National Committee of the Laymen's Crusade for Christian Education and was formerly a trustee of the Religious Education Foundation. The citation was presented by Dr. Roy G. Ross.

Robert Garrett

Thoughts from the mystics

Selected by Rufus M. Jones*

"Sometimes it seems that we are bathed in a living Ocean, that pours into every corner of our being, to cleanse, heal and refresh. Sometimes it seems that a personal energy compels, withstands, enlightens or suddenly changes us; working on our stubborn natures with a stern, unflinching love. Yet even this language, vague as it may seem, is still far too rigid and too spatial, and these contrasting images too harsh and incomplete, for a situation and experience which only the allusive methods of poetry or inspiration can suggest."

Evelyn Underhill in *The Golden Sequence*

"What is Concentration? Concentration is manifold and various, and an answer that attempted to be exhaustive would both fail of its purpose and tend to still greater confusion. Therefore we will confine ourselves to the meaning here intended and say—Concentration is an intentness of meritorious thoughts."

From the *Visuddhi-Magga* (Hindoo)

"Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

Tennyson in *The Two Voices*

"I knew an officer on our police force who has told me that many times when off duty and on his way home in the evening, there comes to him such a vivid and vital realization of his oneness with the Inward Power, and a spirit of Infinite Peace so takes hold of him and so fills him that it seems as if his feet could hardly keep to the pavement, so buoyant and so exhilarated does he become by reason of his inflowing tide."

Ralph Waldo Trine in *In Tune with the Infinite*

"The Kingdom of God is in you and he who searches for it, for apart from God no one can either seek or find God, for he who seeks God already in truth has Him."

Hans Denck

"While I was wrestling and battling, being aided by God, a wonderful Light arose within my soul. It was a Light entirely foreign to my unruly nature, but in it I recognized the true nature of God and man, and the relation existing between them, a thing which I had heretofore never understood."

Jacob Boehme

"The father said, 'bring me a fruit of yonder tree'. 'Here it is, O venerable one.' 'Cut it open.' 'It is done, O

venerable One.' 'What seest thou therein?' 'Nothing, O venerable one.' Then spake he, 'That fine thing which thou seest not, my well beloved, from that fine invisible thing is, in truth this mighty tree grown. Believe me, my well beloved, what this fine substance is of whose essence is all the world, That is the Reality, that is the Soul—and That art Thou.'"

The Upanishads

"There are two births of man: one in the world, the other one out of the world, spiritual, in God. Wouldst thou know if thy child is born and if he is naked? Whether, that is to say, thou hast been made God's son? The birth is not over till thy heart is free from care: then man has the essence and nature and substance and wisdom and joy, and all that God has. Then the very being of the son of God is ours and in us."

Meister Eckhart

"If the soul were stripped of all her sheaths, God would be discovered all naked to her view and would give himself to her, withholding nothing. As long as the soul has not thrown off all her veils, she is unable to see God."

Meister Eckhart

"The Holy Spirit is not merely making me a visit; it is no mere dazzling apparition which may from one moment to another spread its wings and leave me in the night, it is a permanent habitation. He can depart only if He takes me with Him: He is one with me. It is not a juxtaposition, it is a penetration, a profound modification of my nature."

The Experience of "an old man," reported by
Wilfred Monod

"But to see and to have seen that vision is reason no longer, but more than reason, and before reason, and after reason; as also is that vision which is seen. And perchance we should not speak of sight. For that which is seen—if we must need speak of the seer and the seen as twain and not as one—that which is seen is not discerned by the seer nor conceived by him as a second thing; but becoming, as it were, other than himself, he of himself contributeth naught, but, as when one layeth centre upon centre, he becometh God's and one with God. Wherefore this vision is hard to tell of. For how can a man tell of that as other than himself, which, when he discerned it, seemed not other, but one with himself indeed?"

Plotinus

"He was alone after his midday meal, undergoing a severe suffering. Of a sudden he saw and heard what no tongue can express. What he saw was without definite form or shape, and yet had in itself the beauty of all forms and all shapes. It was at once the climax of his desires and the realization of his hopes, in a forgetfulness of every thing and of self in a blessed state. He felt the sweetness of eternal life in calm and silence. This experience lasted an hour or less, and when he came to himself again he felt that he had come back from another world, and he was still full of divine joy, and felt himself as light as if he were soaring in the air."

Henry Suso

* For many years Professor of Philosophy at Haverford College, Haverford, Pennsylvania, now retired.

Leadership education must be inclusive

By Herman J. Sweet*

This is another in the series of "What Would Happen If . . ." articles appearing in the Journal on what would happen if the churches put into practice thoroughly the recommendations of the Committee on the Study of Christian Education. The Local Church, the Curriculum, and the Community have been dealt with thus far. A former Director of Leadership Education of the International Council, a member of the Study Committee, has been asked to say what would happen if the section on leadership education were put to work in the reader's home church.—Editorial Board

WHAT DOES THE STUDY COMMITTEE ON CHRISTIAN EDUCATION have to say about leadership education in local churches? That is the question before us. But a prior query must be faced: what does the entire Report imply about leadership education? The answer is that these implications are far reaching. Looking at them from the standpoint of the local church is an arresting experience that should sober and challenge the pastor and those who labor with him in the local parish.

Implications of the Report as a whole

✓ First, the entire Report clearly implies that Christian education is something the church accomplishes *because of what it is*. Men do not gather figs of thistles. The dynamic church fellowship—worshipping, studying, serving, giving, "rejoicing together in brotherly love," teaches out of the overflow. And this kind of dynamic fellowship produces leadership. Leadership emerges where life is being transformed and redeemed through human enterprise under the sovereignty of God. Where this does not happen, a leadership class tacked on will not supply the gap. The church that cannot discover and enlist the leadership which can recreate its faith and life in each new generation must look deeper than the inefficiency of its operations.

✓ The church must teach; that is, the whole church. The life of the congregation corporately, this fellowship of believers, calls into leadership those who respond to divine initiative and who catch the clear intention of the church to confront men with God and to commit them to a way of life. The power of the church to enlist this response of leadership and service is clearly in terms of its spiritual dynamic, that is, its worship and its devotional life; in terms of the quality of its fellowship, that is, all those personal interactions in group and family which inevitably shape personality; in terms of its witness to its beliefs in daily walk and conversation. The place to begin with the problem of leadership is often not in starting a class or buying a textbook, but in a rediscovery by the church of its mission and of its allegiance to its Lord.

The study reemphasises for us the fact that the church

as an institution has no magic in materials or skills by which it can pass on through half-taught, half-committed parents and teachers the content of a faith once delivered to the Saints and see that faith manifest a saving power in a new generation. When persons have convictions which lay hold on life, a reason for their faith, and are committed up to the limits of loyalty to those things which they most surely believe, then and only then, will they teach with creative power.

Three "musts" for leadership education

So the Study Report points clearly to three "musts" for our teachers and leaders in the local church.

First, these persons *must know what they believe and why they believe it, and they must themselves be committed to discipleship*. Probably we would not want as a teacher of mathematics a person who did not believe that two plus two equals four, or who saw no significance in that fact anyway, or worse still, one who, neither believing nor thinking the matter important, gave lip service to it as a popular notion. Too much teaching of religion by well-intentioned people has been almost in this category.

Doctrine is essential. There is a body of doctrine central to the Christian faith. The church is responsible for the preservation, clarification, and interpretation of that doctrine, and for ever anew translating it into life. But it is not a body of cold facts. It is life and cannot be handled apart from life.

Second, *there must be expert teaching of content*: the Bible, church history and theology. Though the dynamics of the Christian life are to be found in worship and in fellowship, in the impact of life upon life, and through "the contagion of zeal," yet there is a content of the "ways of God with men" which must be surely taught. It must be learned and understood. The church has by-and-large not been doing that kind of teaching. Unaided by the home, hampered by lack of time, it has been trying to teach in a manner which would doom any public school to a large degree of failure. Because we do not expect the mere teaching of content alone to produce Christian discipleship is not reason for being blind to the application of standards which we so readily apply to secular education. When we readily accept the fact that public school teachers should be well trained, how does it happen that there is such lethargy regarding the adequate training of teachers of religion?

Third, *every teacher must be an evangelist*. Since it is the purpose of the church in its teaching work to make disciples, that must be the intention of all who teach in the church. We believe in the educational process, else we would have no church schools. We believe in an orderly growth "toward the measure of the stature of the fullness of Christ," but there is a danger in the "growth theory" in that we can be very casual about it.

Wise teachers of little children believe that children

*Director of Field Service, Southern California Presbytery, Presbyterian Church in the U. S. A. Los Angeles, California.



Harold L. Phillips

One of the chief ends of adult education must be to make Christian parents the effective teachers and counselors of their children.

must grow at their own pace according to the laws of growth until, at an age of understanding and discretion, they can make their own commitments without coercion. They also must believe that the guidance and care given the little child's spiritual development at any point are just as urgent and as delicate as at the time of major decision. This is an emphasis in Christian education which the evangelist rightly demands. Teachers of children with real insight into the nature of childhood deplore the extreme methods of the child evangelist. However, these teachers deplore such methods more convincingly when they show the same degree of urgency and concern.

Once more—the home!

It is clear from the Study that there is a new realization throughout the church that parents are the primary teachers of religion. Any church that means to fulfil its teaching mission will give major attention at once to the training of parents as teachers of religion. This by no means indicates a lessening of our efforts to improve the school of the church. It means getting clearly in mind that the teaching of religion is a seven-day-a-week business. It means the clear recognition that the church has a "class" almost always in session wherever there are children in a home, that this "class" has a place to meet and that it has teachers teaching by word and deed a way of living and acting and thinking. For example, the church school lesson was on "God's Little Helpers." Said the teacher, "What do you children do to help at home?" One little fellow replied earnestly, "I always run and get daddy the whiskey when he gets home." There you have it: admonition at church; experience at home.

It is by a long and gradual process that the teaching of religion moved out of the home where it was at first and out of school where it came next, and became almost exclusively the business of the church. The church must understand that for all our present concern it will not move back into the home quickly. The whole secular pattern of home and community life is against it. Parents are unaccustomed to thinking that the primary responsibility rests

with them. They are ignorant of their Bibles and of the cardinal doctrines of the faith they profess. They are ignorant of teaching methods and have lost faith in their ability to teach through the natural close companionship with their children. Indeed they often are living such an artificial family life that the home situation does not lend itself to effective sharing and teaching.

In spite of these handicaps and delays, the church must come to think of every home as potentially the focal point of the life and mission of the church in its teaching work. Here the "life-centered" curriculum becomes reality. Here the manner of living and the confession can be made one. Here, as through no other channel, the redemptive function of the church can flow forth into all the walks of the common life. So the teaching staff of the church is greatly enlarged. To those who meet classes on Sunday and through the week many more are added, with every parent a teacher to be reckoned with whether for or against that for which the church stands. This means that no evangelism of children and youth is either realistic or complete that does not encompass an evangelism of the home.

To take this proposal seriously means that the teacher training program of every church should include parent training. Parents should be trained with the teacher; the two are partners and co-workers and must understand each other and accept common goals and methods. But also parents should be trained specifically for home teaching, for the experiences that only the home has, for teaching that is both formal and informal, direct and indirect.

The attack upon this problem is beginning to be made. Curricula for home and church are beginning to appear. Notable examples of parent interest and cooperation are being reported from all parts of the nation. Wherever churches have a program of parent training which faces squarely the problems of the home in our society and which presents a real challenge, the response of parents is indeed gratifying. The present campaign of one denomination to launch a curriculum for home and church will be watched with great expectations.

The chief counsel at this point is one against easy des-

pair. Those who have been urging developments in parent education and the enlistment of the home have grown weary of the faint-heartedness of many of our churches. One little rebuff of their half-hearted efforts to reach the unchurched home of Sunday school children brings the cry "it cannot be done." We shall not undo in a decade what has been done in a generation or two. But the home must and can be reached! And one of the chief ends of evangelism, of church membership, and of adult education must be to make Christian parents the effective teachers and counselors of their children.

The minister holds the key

The Study points to a paucity of professionally trained leadership in the Protestant churches, even though it reiterates the Protestant position that the laity must teach. It suffices here to single out one emphasis, namely that the minister is in a key position as educator. The vision that a local church has of its teaching mission, the standards by which it sets its goals, the interpretation of the purposes of Christian teaching, and the improvement of methods rest firmly and inescapably upon his leadership.

The time for rationalization of our failures, for name calling, for attacks upon "progressivism" or upon "modernism" is long past. In an overwhelming majority of local churches there is no such thing for the minister as a "preaching ministry" and a "teaching ministry" set over against each other. He is responsible for seeing to it that the church fulfils its teaching function. And he, more than anyone else, creates the conditions which make the total church an effective agency in teaching.

Finally—the community!

We cannot speak of leadership education as if it were exclusively a problem of training for teaching in home and church school. The church is also a community agency, a "community within the community," which touches life at all points. It cannot escape the community in which it carries on its activities no matter how other-worldly these activities may be. So inevitably does the community teach that the church which cannot in part shape its influences and in part offset them must expect a large degree of failure. The church as it now fulfils its teaching function can hardly hold back the tide of secularism. It is doubtful if any form of direct evangelism, without a solid background of Christian teaching in church and home, ever did or ever can win the world for Christ.

Therefore, the church must seek to redeem the community and to do so it must train Christian leaders for community action. Surely there is a strategy in social, economic and political action which is more nearly Christian than that usually practiced. Must well-meaning Christian citizens, handicapped by their very tolerance and good will, be always out-manuevered because the church gives them so little guidance in community action? While a very vocal section of the religious community keeps religion largely separated from all concern for the better life here and now, and another large section of the community ignores religion and the church altogether, the Christian citizen who wants a better community stands confused, divided from his fellows of like mind, because the church fails to give a Christian interpretation of the issues and definite training for effective action.

Social education and action are still too largely a matter

of resolutions and pronouncements in ecclesiastical bodies. Where the busy layman meets issues in the common life affecting his business, his home, the education and welfare of his children, his church fails to give him skilful interpretation and training for action. This is an educational task of the local church, next to parent education the heart and soul of its adult education program.

A current study course on basic principles in Christian education carries the title "The Church Must Teach or Die." It is not an alarmist caption. The Study offers great encouragement, based on solid accomplishments and more particularly upon the honest facing of our failures. It will not allow us to be optimistic, however. Paradoxically, education is a long-time process, yet in our age there is little time. It is not enough that here and there a church proves conclusively that needs which the Study so well reveals can be met. The reawakening must sweep across the whole church.

A children's memorial service

By Livingston H. Lomas*

A BOY OF TEN, who had been active in our church school, our junior choir and many of the activities of the church, was stricken with polio and died in four days. Donny's death was a tragedy to the church and community, and the children of the school where he was known and loved for the fine qualities of his personality were shocked at his death. We felt that this provided an excellent opportunity to interpret to the children something of the meaning of his passing, and of eternal life.

The formal funeral service, by its very adult nature, would not be a fitting place for children to experience a child-like approach to the problem of death and immortality. Consequently, a Children's Memorial Service was planned in this boy's church, in cooperation with the superintendent of schools and the school principal and teachers. All of the children of his class, as well as his many friends in church and Sunday school, were invited to attend.

An hour before the regular funeral service, about forty or fifty children, friends of the little boy, assembled quietly in the church sanctuary. Flowers and wreaths banked the chancel of the church, and on a little table at the center, a bouquet of roses stood beside the boy's latest picture. Awed by the beauty of the flowers, the quiet, familiar strains of children's hymns on the organ, and by a sense of the significance of the service itself, the children were hushed and reverent. The pastor conducted the brief service, lasting only eighteen minutes, of Scripture and prayer, followed by a talk on the meaning of death and immortality. For most of the children, the memory of the boy's death is so closely related to the church and beautiful flowers as to make it a sacred possession, and an inspiration to acts of service in his memory.

*Pastor, First Baptist Church, Needham, Massachusetts.

The boom in pre-school children

Practical suggestions to meet current crowded conditions

By Nina M. Nelson *



Pilgrim Press

This picture of a corner of the room for five-year-olds at the First Congregational Church in Oak Park, Illinois, shows some of the equipment mentioned: folding table, sturdy chairs of the right type, a rug on the floor, piano, and a low cabinet.

WHAT SHALL WE DO with all these little children?" church school leaders are asking. The babies born during the war are now old enough to come to Sunday school. Their young parents are interested in parents' classes and are glad to have their children cared for during the church school hour. In consequence, many church school rooms formerly large enough for normal attendance are now badly overcrowded. One large church has an enrollment of over ninety in the beginners' department and an average attendance of about sixty-five. Yet the department has no more space or equipment than when the enrollment averaged forty. The pre-school children in many church schools are being very poorly taught because of the overcrowded conditions.

Nothing can be done about it, say too many church people. After all, this is a temporary condition. In a few years more the number of children this age will return to normal. But something *must* be done about it! Statistics

*Supervisor of Pre-School Departments, First Congregational Church, Oak Park, Illinois.

show that this large number of pre-school children will continue for five or six years. What these children lose at this age of their development can never be made up again. They pass this way but once!

Possible solutions for overcrowding

There is one solution which has worked well in many churches. Have two sessions, one at church school time and one at church time. It will require more leadership, but if this is hard to get, call your parents together, talk over the situation and get suggestions from them. Perhaps you can begin by asking certain mothers to take teaching responsibility for two or three months at a time, if they cannot shoulder full-time responsibility. The chances are that they will become so interested that they will wish to continue full time. Supply these new teachers with good teaching materials from your denominational board and other reading material such as pamphlets and booklets. See that they have some magazine containing good helps for teachers and parents.

Enlist the help of fathers as well as mothers. The First Congregational Church of Oak Park, Illinois has in its nursery groups two husbands and wives. This creates a family situation and is working even better than those who planned it dreamed it could.

Another possibility is to trade rooms with another department that has more room than it needs. At least do not be afraid to discuss the matter with the teachers of the department. They are interested in little children, too, and are usually willing to share when they see a real reason.

Another solution to the problem of room—perhaps utopian but worth considering—is for two or three struggling churches to combine. One may lend itself to the church service. The other may be used for church school and without too much expense could be converted into a fine educational plant which would take care of large numbers of children. Why not use the two buildings to meet the needs of the community?

Again, there may be a building near the church which can be rented and used for church school accommodations. One family with a home near the church has allowed a group of children to meet in its recreation room.

In the summertime, make use of the wonderful out-of-doors. Many churches have a fine shady spot near the building. Nature experiences are valuable to children. They may lead to much-needed informality, and also afford experiences of wonder and worship.

If in spite of all you can do, your space is still very limited—especially if three-, four- and five-year-olds meet together—it will be better not to take children under three years of age. They are better off at home because at this age they are very susceptible to colds and infections, and because they become very easily over-stimulated in a large group or over-crowded room. Parents may wish to bring them so they can go to church. Wouldn't it be better if five or six parents, who are friends, would take turns keeping the children so the others might go to church?

First essentials in equipment

Assuming that some workable solution has been found for the housing situation, let us consider what conditions are needed to make teaching in pre-school classes effective. This will be, for many of the youngest, an introduction to the church—the child's first experience in group life outside the home. First impressions are lasting, and apt to color the child's feeling toward the church. The room should therefore be as homelike as possible, and contain familiar toys and playthings to help him feel at home. Ideally young children should have the sunniest and best rooms in the church house.

Whatever your space available, make the most of it. Nothing is so bad that it cannot be improved. If your room looks hopeless, get your teachers and a few of your most interested parents together. Take a look at the room. Is it clean? This is the first requisite. Is it crowded and cluttered? If so, move out all the furniture which is not absolutely necessary. Does it need paint? Water paint in soft colors will transform a room. You may even decide to paint the furniture—it has been done!

Cupboards with low shelves, where the children themselves may take out and put away toys and materials, and high shelves for teachers' materials, are a necessity. If not obtainable in any other way, some member of the church

may have a cabinet which she will donate. It may be painted to match the room. Unpainted shelves from the stores are not too expensive, and can be easily painted. An old music cabinet or chest makes a good picture file. A long window seat or low chest makes good storage space for blocks, and the top can be used for a book center on Sunday morning.

A piano is good but not absolutely necessary. A victrola may be used for listening music and rhythm games. A leader needs to have a voice true to tone in order to get along without a piano.

Low screens of beaver board about four feet in height and six feet in length, edged in wooden two-by-fours, with a standard at the bottom, have many uses. They may divide the nursery and kindergarten children when they must be in the same room. They may screen off a corner for a playhouse. They may be used as a place to mount the children's drawings or paintings, or for mounting a poster or frieze. In fact, they are one of the most useful pieces of equipment.

Long tables take up less space than round ones. They can be made with folding legs in two lengths so that they can be used by children of different sizes. Tables can be hooked to the wall when not in use. Card tables with legs cut down to the right height can be used by small children and put away when not in use.

The smallest children, in the nursery department, will naturally want to sit on the floor part of the time. For this reason there should be a rug which can be kept clean and the floor should be reasonably warm.

Toys and play equipment

For the younger children, play equipment is more important than tables and chairs. Good sturdy toys such as large blocks, wooden puzzles with a few large pieces, educational toys, trains, trucks, dolls and housekeeping toys are necessary not only to help the children feel at home but also to enable them to have experiences of sharing, taking turns and living together.

Activity and experiences of playing together are more important to the small child than any kind of handwork. However, paper and large crayons may be ready if the child chooses to use them. Clay lends itself to the young child's manipulative experimentation.

An easel for drawing and painting may be home-made and when not in use, stored in a small space.

Toys may be obtained from children who are outgrowing them. They can be either given or loaned. With good care, sturdy toys last a long time.

To make room for toys and working materials, clear out cluttered cabinets. Old leaflets, old pictures and song books of a twenty-year vintage make a good bonfire. Old broken crayons and broken toys which cannot be mended should be discarded. Make a list of your needs, and if there is not money to buy them, enlist your parents' help. (I have great faith in parents.)

Give your young children a fair chance. They were born into a world of war and insecurity. They deserve the best we can give them. Remember that impressions and attitudes formed at this age are likely to influence later life. You can never do again for this group of children what they miss now. Two years or four years hence will be too late. They pass this way but once.

The church school pianist

By Rachel W. Stahl*

WHEN OUR CHURCH SCHOOL opens for its two-hour session at ten o'clock each Sunday morning, thirteen pianists stationed in their respective departments start the school sessions with music which is geared to the needs of the group they serve.

We feel that the church school pianist is a very important person not only in the musical progress of our pupils but also in the whole program of the school. A superintendent without a good pianist is handicapped almost beyond belief. His work is cut fifty per cent or more in efficiency. The children can never learn to sing correctly when accompanied by an incompetent musician. Also, in an extended program such as ours, the pianist is the stop-and-go director who guides the movements of and controls the changing moods of the department program. And worship services, of course, use so much music that it is difficult to think how they could be conducted without musical accompaniment.

The superintendent of the department should never have to play the piano as well, unless she has a very small group and has found it impossible to get help. Even the music training part of the program could well be turned over to the pianist or to some other assistant. Children learn more if there is a change of personnel in teaching different subjects and they appreciate a change of voice and personality. The worship leader will, of course, choose the music to be used during that period and will give a copy of the program to the pianist and to the music leader if there is one. One group I have in mind responds to a quickly moving program which sustains interest because the superintendent needs only to nod at the pianist and well planned music starts immediately. Moments of indecision by adults cause progressive little minds to be led into mischief. The time to plan programs is before the program starts.

Qualifications for a pianist

We prefer pianists who play by note and who do not confuse children by over-displays of virtuosity with traces of boogie-woogie thrown in for super interest. While learning to follow notes and to sing correctly a child needs a straightforward approach from his musical leader which will hold him to correct pitch. The embellishments should come later when the child has developed the ability to hold his own no matter what goes on around him.

The general superintendent or the musical director of the church school should not choose a pianist for any particular department without first trying out the prospect in the department where he is to work. This prospect should be introduced as such, so that in fairness to all, the departmental superintendent will not be burdened with a person-

ality that clashes with the program followed by that department. The pianist must enjoy the department where he is placed, for obvious reasons. Many times a prospect who does not appeal to one group leader may be splendid help in another department of a different age level.

In judging qualifications we do not care how many recitals our prospects have given. If they cannot hold a correct tempo, cooperate with the department leaders and win the respect of the children, we look for new recruits.

Where can we find pianists?

One of the greatest problems is to find capable pianists. Often the adult choirs have within their membership many talented musicians. It may be possible to use these if the period when they are needed in the department comes before the time of their Sunday morning rehearsal period. In our church we cannot use them at all, since our two-hour session overlaps with the church service.

Since the growth of recorded music and the easy approach to music over the air waves, fewer young people are studying to become competent musicians. For most of them it is enough to know how to play a few bars of the reigning favorite on the hit parade. It is surprising sometimes to find in a whole youth department not one good pianist.

We have found our best source of pianists by getting names of senior pupils from piano teachers and music supervisors in the public schools. This has been a heartening source when other channels have been depleted. These young students are serious about their music. They know that they need experience in accompanying and in appearing constantly before audiences. They realize that experience is something that one must earn for himself; there is no shortcut to the routines which must be mastered. If they are looking forward to concert work or to paid employment, they know that one of the first questions asked them upon application for a position is, "What has been your experience?"

This type of pupil develops quickly and seldom feels that mediocre work is good enough for a church because no money is involved. One of the best accompanists we ever had came from this source. She appreciated the opportunity to widen her acquaintance with good music and received the compensation which eventually comes to a growing musician doing important work in a conscientious way. I feel that music students should be given an opportunity to develop. Adults are apt to forget that a student needs encouragement which is a part of the inspiration to go on to higher goals.

One important way of keeping good pianists after getting them, is to express appreciation to them. In the excitement and confusion of the close of service it is easy to let the pianist slip out without a word of praise. There is a strong tendency to take efficient musicians for granted. We should remember that they are high class material and are effectively covering important assignments. In our school we make every effort to let our pianists know how very essential their service is to the growth of the department. We try to help them understand that the church school is not carried on for itself alone but for the purpose of training for church membership of the highest type. Theirs is a responsible position and one which brings rewards in service as well as in experience and recognition.

*Director of Music and Superintendent of the Children's Division, Wesley Methodist Church, Worcester, Massachusetts.

Seniors select their subjects

By Jean McDougall*

YOU DON'T MEAN to say that you let three good teachers go, and expect to find three more every quarter, do you?" A former Director of our church school looked with amazement at our superintendent.

This is just what we have been doing now for almost three years in the high school youth program of our church school. The three-month Elective Course plan, with the seniors helping to choose their courses and their teachers, has increased our attendance threefold, and our spirit and interest, a hundredfold. "We like to choose our own subjects," Glenn says. "We have some ideas about the church too."

How do we proceed with our plan? Before the beginning of each three-month period, the Director, the superintendent, or a member of the Committee of Christian Education meets with the seniors to talk to them informally to try to learn something of their interests and problems, also to secure the names of anyone whom they may know as a desirable prospective teacher. One of the group lists suggestions from such a discussion, and this is where we begin to set up our courses. The seniors' topic suggestions are sometimes very general, such as "Other Religions," "The Bible," and "Social Problems." Occasionally something quite specific comes out of a school, club, or home experience. For example, a need for the course, "How to Plan a Worship Service," was first suggested by a leader of the Girl Reserve worship services in the high school. "We could use that in Hi-Y too," one of the fellows added. And the course, eventually planned, also proved a great help in our Sunday Evening Fellowship period of worship.

These pupil experiences are brought back to the Committee of Christian Education where additional ideas have been sometimes gained from other sources. For instance, we learned some time ago from the seniors that vocational aptitude tests were being given in the local high school. Although the results of these tests are not made available, the boys and girls were very willing to share some of their own analyses and problems. In addition to talking to the seniors about these tests, we gained some very useful information ourselves in the use of a questionnaire prepared by a master's candidate in the Presbyterian College of Christian Education in Chicago. We drew much from these sources which led to planning for the classes, "Christian Personality" and "Senior Social Problems."

Sometimes a senior elective course originates in a Sunday Evening Youth Fellowship meeting. "What Do I Believe" grew out of a discussion on "If I Marry a Roman Catholic." The opportunity to correlate the Sunday morning church school with the evening Fellowship seems to stimulate both programs.

Often boys and girls come home from summer confer-

ence aglow with new thoughts which contain good ideas for electives. Such was the case in a course in which we adopted for use as the text the same one used at the senior conference, "Building Bridges Between Groups That Differ."¹

When we have discovered subjects the seniors want to study, how do we go about getting the teachers? Asking someone to teach in the church school as a volunteer for three months instead of perhaps a life term, brings the first favorable response. Usually he says, "Oh, if it's just three months, I ought to be able to do that." And when we suggest a topic which is one in which this person is very much interested and able, the answer usually is, "I'll try it."

But, we have discovered that even an interested and able teacher needs a definite plan, a guide, or a text. This is where and when the director or the superintendent or the minister must be ready to do an important job. The most popular book we have in our church school office for such a purpose is a "Classified Bibliography of Youth Publications."² Often manuals and texts suggested here are just an appropriate length for building a three months' elective course. A very helpful list of agencies and publishers appears in the front of this Bibliography. We try also to keep on hand various denominational publishing house catalogues with lists of materials for seniors. The Bethany Press has made recent additions to a group of such youth courses for thirteen study sessions entitled, "Course in Christian Living."

Among "three good teachers" whom we "let go every three months" have been officers of the Central Board, or Session, of our church. Their teaching such courses as "What I Believe" (already mentioned) has undoubtedly strengthened their own usefulness on their Board as well as given boys and girls of high school age an opportunity to know personally the ruling body of the church and something of the present church program. These officers, I am sure, would have declined a long term job, wishing to give what volunteer time they had to their office on the Board of the church, or so they would tell us.

The short time course planning makes way for any capable person who may visit the church and community. In the spring quarter last year, we had the opportunity to have as a teacher one well prepared to teach "Comparative Religion." Her missionary experience had taken her to the lands of people of various faiths. As this subject had been listed by the seniors several times, we offered the course as the only elective for a three months' period. At one time in the last three years, we have had only two electives offered at once. We have not been fearful of adventuring with our seniors, just so everyone knows what is coming next. The courses are announced in a neatly mimeographed descriptive brochure, mailed to each senior well in advance of the end of the quarter. This brochure contains the registration card which he presents for enrollment at the church school office previous to the first meeting in the new quarter.

Our attendance averages about twenty in each of the three classes. How do we keep the pupils from all choos-

¹ John H. Elliott, National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York.

² Prepared by the Subcommittee of the Committee on Religious Education of Youth of the International Council of Religious Education. New edition now available, 50c.

* Director of Christian Education, Bellevue Presbyterian Church School, Bellevue, Pittsburgh, Pennsylvania.

ing the same class? This does not often happen, but when it does, we refer to a list that is kept of the pupil's first, second, and third choices each period. If the course of the pupil's first choice is crowded before he has submitted his registration, he is placed in the class of his second choice, and the next time he is given his first choice. We have never had ill feeling about this as the pupils feel that the spirit of each class is better when the enrollments are somewhat balanced. Then too, we feel that our guest teachers would like to have a sizable group for a short time study.

With our enthusiasm for putting the spotlight on what our seniors are asking for, are we endangering our church school with perhaps a poorly balanced spiritual diet? Here is our answer in a partial list of our courses: "Jesus' Teachings for Youth," "The Story of the New Testament," "The Harmony of the Gospels," "The Life of Christ" (Lenten story only), "The Fine Arts and Christian Liv-

ing," "Our Country Is India," and "Christian Citizenship Now."

How far have we really departed from the regular senior quarterly? In the recent quarter when we were having a course in "Old Testament Stories," the three months' series in the quarterly on "Personalities in Old and New Testament History" served as excellent resources for the teacher. Not only was the supplementary bibliography of use, but "Your Procedure in Class" was especially helpful in an approach to seniors. Looking back over a list of the quarterly units set up by our denominational publishing department for the last three years, we see many courses almost identical with those we have taught.

Three years ago, our senior department needed something badly. We turned to the pupils, and today, out of their vibrant, youthful experiences, has come a church school program which seems to bring the eternal gospel to bear more closely upon their daily lives.

This is children's work year

Twenty-nine regional conferences will be held

By Mabel Garrett Wagner

CHILDREN'S WORK! Everyone responds to an appeal about children. And this is our children's work year. Why? Because over this country and Canada twenty-nine regional conferences for delegated children's workers will be held in spring and fall of 1948.

Ellsworth from Monkmeier

It started at Des Moines

Last summer the first International Children's Work Conference was held July 20-23 in Des Moines, just preceding the Quadrennial Sunday School Convention. Three hundred and eighty four selected children's leaders came from this country and Canada to consider the common needs and interests of their tasks. Children's editors, national denominational and council directors of children's work, weekday representatives, state, conference, synodical and other key children's workers came together for the advancement of religious welfare of the children in our two countries. Dr. T. Z. Koo, world Christian leader, and Agnes Snyder, representing the Association of Childhood Education, challenged us to consider also the needs of children in other parts of the world.

Of course we had happy as well as serious times. At the fellowship dinner there were brief greetings from representatives of other agencies, such as the World Council of Christian Education (formerly called World's Sunday School Association), the United Council of Church Women, and from Mary Alice Jones, former director of Children's Work for the International Council and now children's editor for Rand McNally & Co. The singing of junior folk songs and audio-visual presentations lent an informal touch of gaiety to an otherwise heavy conference program. "For Children Everywhere" was the theme carried out in a special litany written by Mabel Niedermeyer and in a closing worship service as each delegate dedicated

March, 1948



herself anew to the task of Christian service for our children.

Against this background and following this pattern, our Children's Work Regional Conferences continent-wide will be projected. This first International Children's Work Conference spent some time in regional groups, planning to carry back to many other children's leaders in their home areas the values gained and the same spirit of unity. And so our 1948 Regional Children's Work Conferences are reflections of Des Moines.

Plans for the regionals

To date all regional area committees have decided to use the theme "For Children Everywhere" and to use some or all of the study groups followed at Des Moines. Findings from these study groups are available for discussion leaders.

The regional conferences will, of course, be interdenominational in character. Selected delegates from all denominations and councils will come together at central points to think and plan for the religious welfare of the children in their own areas.

The general over-all plans for these conferences were made by the Committee on Religious Education of Children of the International Council of Religious Education, composed of outstanding, responsible children's leaders across the country. The members of this Committee have promoted these Conferences because they feel that there is much they can do for children's work more effectively by banding together in cooperative effort than by working alone. Two national children's leaders will serve each conference. At the instigation of this Committee, a broad field schedule was cleared in the United States and Canada for children's work in this year, 1948. It is our year—a rare opportunity which may not be given us again for years. We must not fail.

Consult your council of churches, your regional or denominational Christian education headquarters, or the International Council of Religious Education for specific information. These conferences are not based on new materials and methods, as is often characteristic of institutes for teachers of children. Rather, they are designed for the "leaders of leaders" in children's work—those who have key positions, volunteer or paid, positions of responsibility over an area or group of other workers.

Time will be spent in serious study of such areas as:
The faith of our children,
Understanding children,
Educational bases for a religious program for children,
The common task of home and church,
Church and community agencies,
The church reaches out,
Foundations of peace (world order),
World church fellowship and reconstruction,
Developing adequate leadership in children's work,
The teacher's continuous spiritual growth.
Up to date, each regional conference committee is also planning a semi-popular evening meeting for local church school teachers of the community.

Something significant can happen

Children's work year 1948. Something significant will happen to our work with children, if in this year, we all think, work and pray for this great cause.

Europe's children are in a terrible plight. Not only are they suffering from physical needs, being cold and hungry—they are also suffering from spiritual needs. Their moral as well as their physical security has been shattered. Have you thought seriously of the effect of this upon our children who will be the adults of tomorrow? Our children will have to deal tomorrow in business, government, education and religion with Europe's children who are today deprived of so much. Will our boys and girls have the Christian spirit of kind fellowship and understanding, the religious faith needed to face adequately the problems and the world in which they will be plunged as grown-ups? The answer is with us—children's leaders today. We can change the world if we will give our children now, and for the next few years, a religious education based upon the best we have in our heritage from the church, the Bible and Christ's life himself.

You may not be a delegate to a Children's Work Regional Conference. But you can strengthen the cause and do your part if you support and help see that in your church, your community, state and your world, the best Christian education is being provided "For Children Everywhere."

1948 Children's Work Regional Conferences

(Corrected as of February 1)

SPRING 1948

AREA I	Portland, Oregon	April 7, 8, 9
	Seattle, Washington	April 12, 13,
	Spokane, Washington	April 15, 16
AREA II	Oakland, California	April 7, 8, 9
	Los Angeles, Calif.	April 12, 13
	Phoenix, Arizona	April 19, 20, 21
AREA III	Oklahoma City, Okla.	April 7, 8, 9
	Dallas, Texas	April 12, 13, 14
	Kansas City, Missouri	April 19, 20, 21
AREA IV	Lexington, Kentucky	April 8, 9
	Memphis, Tennessee	April 12, 13
	Mobile, Alabama	April 15, 16
	Hopkinsville, Ky.	April 19, 20
AREA V	Greensboro, N. Carolina	April 7, 8, 9
	Baltimore, Maryland	April 12, 13, 14
	Richmond, Virginia	April 19, 20, 21

FALL 1948

AREA VI	St. Paul, Minnesota	October 13, 14, 15
	Winnipeg, Manitoba	October 18, 19, 20
	Fargo, North Dakota	October 21, 22
	Billings, Montana	October 25, 26, 27
AREA VII	Sioux Falls, S. Dakota	November 1, 2, 3
	Lincoln, Nebraska	November 4, 5
	Des Moines, Iowa	November 8, 9, 10
AREA VIII	St. Louis, Missouri	October 13, 14, 15
	Peoria, Illinois	October 18, 19, 20
	Indianapolis, Ind.	October 10, 11, 12
AREA IX	Toronto, Ontario, Can.	November 1, 2, 3
	Syracuse, New York	November 4, 5, 6
	Columbus, Ohio	November 8, 9, 10
AREA X	Springfield, Mass.	October 11, 12
	Ottawa, Ontario, Can.	October 13, 14, 15



Martha DuBerry

May 9, 1902 — January 21, 1948

MARTHA DuBERRY, Director of Lesson Studies for the International Council of Religious Education, died on Wednesday, January 21, 1947 during a second major operation. She had been ill for a brief time. Although she had been on the staff only since the summer of 1945, there was no one in the Council who was better loved or who was making a greater contribution to its program.

The shock of Miss DuBerry's sudden death was the greater because she had seemed never to be ill and was living zestfully a life full of varied interests.

She served as executive secretary of the Committee on the Uniform Series and the Committee on the Graded Series, made up of the editors who cooperate in planning the lesson outlines used as the basis for most of the church school lesson materials printed in the United States and Canada. She guided the complicated work of these committees with unusual executive skill and with a thorough understanding of both the scholarly and the practical problems involved in the development of curriculum materials. In view of the growing use of visual aids in the curriculum, Miss DuBerry had given intensive study to this subject, attending the Workshops held by the International Council and the Seminars held by the Methodist Church.

Miss DuBerry also served as Research Associate to Dr. Gerald E. Knoff, Associate General Secretary, and gave assistance to the Committee on the Study of Christian Education. She represented the staff on the Cooperative Publishers' Association and was a member of various committees. In recent months she had given a great deal of time to preparations for the Annual Meeting of the International Council held in Grand Rapids in February,

IT WOULD BE DIFFICULT to overstate the Christian contribution of Miss Martha DuBerry and our feeling of irretrievable loss through her death. She was an exceedingly able and efficient staff director but, much more important, she was a real Christian in all of her activities and relationships. No one in our Council fellowship ever more completely exemplified her Christian convictions than did she.

Miss DuBerry's position will be hard to fill with one who can carry on with equal effectiveness. No one will ever replace her in our hearts.

Our deepest sympathy goes out to her mother and brother and all those who were within the closer circles of her friendship. May they be sustained by the Christian faith which she exemplified.

Roy G. Ross, General Secretary

being chairman of the Joint Section Committee.

Miss DuBerry's personal contribution to the life of the Council seems in retrospect to have been as great as her professional contribution. Her warm, friendly interest in everyone, shown by the doing of innumerable acts of thoughtful kindness, made her much beloved not only in the Council office but throughout its constituency. She was an accomplished violinist and greatly enjoyed living in a city where she could frequently hear great music. Her tastes for the arts and literature were of the highest type, and her range of intellectual interests was a wide one.

In spite of her many cultural activities, she had already made a place for herself in the life of Evanston, Illinois, where she and her mother lived. She was an active member of the First Methodist Church, and president of the Evening Division of its Women's Society of Christian Service. She was also a member of the Board of the Evanston Y.W.C.A.

From 1931 to 1945, Miss DuBerry was on the editorial staff of the Board of Education of the Methodist Church. At the time she joined the International Council staff, she was Associate Editor of children's publications. She had special responsibility for *Child Guidance in Christian Living*, group graded lessons, and a children's story paper.

Previously, Miss DuBerry had been Director of Religious Education in the First Methodist Church, Tupelo, Mississippi, and then Conference Director of Children's Work in the Upper South Carolina Conference of the Methodist Episcopal Church, South. She was born in Mississippi, and received her A.B. degree from Grenada College, now united with Millsaps College. She took her M.A. in religious education from Northwestern University, and also studied at Columbia University, the School of Religion of Vanderbilt University, and Union Theological Seminary in New York City. Throughout her adult life, Miss DuBerry was a teacher, supervisor, or superintendent in primary and junior departments of local churches.

Funeral services were held on January 25 in Iuka, Mississippi. The International Council was represented at the services by the Rev. Lee J. Gable and Mrs. Mabel Garrett Wagner. A memorial service was held during the Annual Meeting in Grand Rapids and was attended by her friends from many denominations.

Family Week in the community

Examples of inter-church cooperation

By Lemuel Petersen

OBSERVANCE of National Family Week, which will be held this year May 2-9, need not be limited to Mother's Day services and other local church activities. Important as these are, there are many things that churches can do together and with other community agencies to get the full benefit of this important event.

Many communities are now planning for this broader kind of program in 1948. Family life clinics and conferences, public school and civic club activities, library and store displays, and family recreational classes are among projects that churches are finding most fruitful in helping families to better ways of living.

Illustrations of what several communities did last year offer specific suggestions of what can be done.

Family life clinics

For instance, the Wichita (Kansas) Council of Churches sponsored a family life clinic, which was held on the first Sunday and Monday of National Family Week at the First Methodist Church.

Sponsored by the adult education committee, of which Rev. Kenneth Miller was chairman, five seminar groups were held Sunday afternoon and repeated Monday evening so that participants could take in two of them. The following areas were considered: "Looking Forward to Marriage," "Family Worship," "Your Child's Rightful Heritage," "When Children Ask," and "Making the Most of Our Marriage."

Two seminar groups for mothers met Monday afternoon. The topics were "When Our Children Are Young" and "When Our Children Are Grown."

Then, there was the Tenth Annual Conference on Family Relations at National City, California, during Family Week. It was sponsored by the council of churches in cooperation with the Family Service Association, city and county schools, and the state college. It was held in one of the churches.

Featured was a Parent-Youth Conference on two days with five sessions on the following topics: "Helping Parents Work with Children," "A Social Hygiene Program in Our Schools," "The Father's Role in Family Life," "Youth and Parents Get Together," and "Making the Most of Life."

These sessions were led by a consulting psychologist and professor of education at the University of California, Dr. Noel Keys, and by the chief of the Bureau of Parent Education in the California State Department of Education, Dr. Ralph Eckert.

Student-adult committees

The project of Central High School students and faculty members in Traverse City, Michigan, was a significant one. They set up student-adult committees to explore the

possibilities of working with homes and schools to handle pre-delinquent problems.

"Those who are interested in the problems of delinquency are finding that much can be done with the young people themselves working with adult committees," said School Superintendent Glenn Loomis.

Specifically, the family relations class, which is primarily for senior students, prepared a list of a hundred questions which it circulated among other students. They were asked to take the questionnaire home and to use it in finding out what could be done toward improving home conditions. Appreciating the home and home problems, conserving the home, developing home-making skills, making the home democratic, and improving mental and physical health were some of the areas which the class was studying. The students appealed to families to spend more evenings together as family units and to have frequent picnics.

Out of this class exploration, Superintendent Loomis announced that he would inaugurate a leadership class this year for juniors and seniors. Class sessions will be devoted largely to panel discussions of home problems and family relationships.

In Loudonville, Ohio, last year, a family night program was held in the school auditorium on Thursday night of National Family Week. A special request was made that whole families come and sit together for the program. The movies "Children of Mars" and "The Way of Peace" were shown.

Library displays

In Decatur, Illinois, the feature of the community observance of Family Week was a "browsing room" in the public library. Books on family living and sex education were displayed. Parents from twenty-one public schools and three Catholic school areas served as receptionists. In addition to the library's own materials, books and pamphlets were displayed by Catholic, Protestant, and Jewish priests, ministers and rabbis. Some pamphlets were available for distribution.

The browsing room was sponsored by the churches, the Family Living Committee of the Council of Social Agencies, and leaders of the City Council of Parents and Teachers. Much of the work was done by Miss Lydia Hackman, head of the health department of the city schools, and Miss Christine P. Simer, committee chairman of the Council of Social Agencies.

Announcement was made that a counseling staff was also available to those who desired conferences on family problems. The following agencies offered consultants: home service division of American Red Cross, Decatur Bar Association, Decatur Church Council, Decatur and Mason County Medical Association, the city health department, the public school nurses, Family Service, the

state public health office, and Mason County Home Bureau.

In 1946, Decatur agencies sponsored an Institute on Human Relations with Dr. R. E. Dickerson, author and expert on family problems, conducting a seminar on family relations counseling.

Demonstration of recreational activities at the Y. M. C. A. and a book display in the public library were Family Week projects of the Pensacola (Florida) Youth Workers' Council. The demonstration was given on Monday afternoon. Handicraft activities were shown. Active games for children in their own yards were demonstrated as well as small-table games. The library displayed books which would help families in developing recreational skills and fellowship.

"Making things is more exciting if Dad and Mother help too, so Pensacola families are invited to get some of these books and try their talents for having a good time with each other," said Miss Lucia Tryon, the Librarian.

The Youth Workers' Council also prepared and distributed a pamphlet called "Family Fun."

Furniture store features window display

A window display in a local furniture store was featured in Altoona, Pennsylvania. A mother and her two daughters were shown peering through the French doors of an American period living room at a vision of the Holy Family. Jess A. Calogero, display manager of the store, conferred with Miss Clero Mason, Christian Family Week publicity chairman of the Blair County Sunday School Association, in preparing the exhibit.

"The door of a holy and happy family is open to you," one of the window placards read. The display was dedicated to "The families of Altoona and central Pennsylvania whose American ideals and moral inspirations have made the home the sanctuary of American unity," another placard said.

More than 400 volunteer and professional social workers, representatives of the Cleveland Board of Education, ministers, teachers, and board members of the Family Service Association, ushered in Family Week last year by holding a luncheon. Particular stress was placed on family life and its relations to religion, school, and mental welfare.

A symposium on "Sound Family Life—Can It Meet Today's Problems?" was held, with four prominent civic and educational leaders as participants.

Planning for a community observance

These illustrations are only a few of many interesting community observances of National Family Week held last year. They ought to be suggestive of what can be done.

Those who are interested in getting the whole community to celebrate National Family Week should begin planning early. Laymen and pastors will get in touch with key leaders in their area to talk with them about this program. The social action or community relations committee of the council of churches might be the logical place to begin planning. If there is no council, the ministerial association might be interested.

Church leaders, of course, will approach other community agencies. Especially interested in Family Week will be school and parent groups, social agencies, civic clubs, libraries. The city administration might be asked to give some public notice of the week. Outstanding indus-

trial, business, labor, and professional leaders of the community might be asked to form a sponsor's group for National Family Week.

The program and leadership for community observance will have to be developed individually for each city and town. The principle is to work with those leaders and groups which are particularly interested in family life, child welfare, juvenile delinquency, and community betterment.

Publicity and promotion

Publicity and promotion will also be planned for whatever projects are undertaken. The more community participation in Family Week that there is, the easier will be the publicity. The International Council of Religious Education sends to all the daily and weekly newspapers of the country news releases which announce Family Week and which carry endorsements by prominent persons of the observance. Local leaders can urge their newspaper editors to use those news releases. Local plans also will make good news, with specific stories announcing details and leaders as they are planned.

Radio stations will be interested in giving spot announcements and special programs on Family Week. Either the council of churches or some other community agency can approach the radio stations. Special dramatic programs on family living should be planned for this week.

Local leaders will also contact local advertisers and merchants who might contribute posters, billboards, bus and streetcar signs, window displays, and other forms of advertising to carry the special message of good family life to the whole community.

Local magazines, trade papers, labor periodicals, house organs, and other types of publications should be approached to carry feature articles on family life.

All of these media of communications will be interested in the following types of material: stories of outstanding families in the community; interviews with psychologists, ministers, social workers, educators, judges, and others on how to prevent divorce and how to achieve harmonious and pleasant family relations; discussions by experts on such other topics as how to budget the family income, how to get along with the in-laws, how to achieve marital happiness, how to plan for family fun, how to get the house you want; stories of what the churches, schools, and other agencies are doing in study programs, counseling, and fellowship activities to achieve good family life; documentary stories on housing, divorce, juvenile delinquency, and other family problems in the community. These general ideas are only a few of many that could be used by newspapers, magazines, radio stations, advertisers, and other media of communications to highlight Family Week.

National Family Week in 1948 will be the fifth annual observance on an inter-credal basis. It has become very popular in this relatively short time. Church leaders who desire a wide observance of Family Week will have little difficulty in arousing interest among community leaders in their areas. This observance offers church educators one of their best opportunities for promoting joint projects with other churches and community agencies. Thus, National Family Week offers real evangelistic and educational opportunities. Church and community leaders are urged to begin now to plan some joint projects for National Family Week in 1948.

Something had to be done

How church school enrollment increased from 150 to 475

By Edward Dewey and Vincent Daniels*

For some months the Editors have been in correspondence with the leaders of this church which, over a period of years, has re-vitalized its Sunday school. It is a pleasure to present the outcome of that correspondence in this article which will provide help and suggestions for others.

SOMETHING must be done with our Sunday school," was the cheerful greeting the minister received one Monday morning when he went to the church. "Look at this attendance record, an average of 150 for the last three months. Why, our Sunday school ought to average 250!" The speaker, a woman active in all good works in the church, paused and waited for the minister's comment. "Do you have anything to suggest?" was all he could think of at the moment. "Nothing," she replied as she started up the stairs to the committee meeting of the Women's Group.

Making the plan

The minister went on to his study. The church school did need a "shot-in-the arm," he knew all too well, but the question was, how could this remedial injection best be given? He spent an hour gathering together all the ideas he had been thinking over for the last two years. Out of that crystallizing of previous thinking a plan took shape. What that plan was and with cooperation became, and what it meant, will be presented here.

The first necessity for a successful church school, according to this plan, was a vital, energetic Religious Education Committee. A telephone call obtained permission from the Chairman of that committee to add more members. But who? After careful consideration, successful business men, those who had children of Sunday school age, were asked to serve. Many of these, of course, accepted the appointment with the words, "I don't know a thing about a Sunday school." They were assured that a job of community relationship was the first step needed. Being active in this way already, they knew that they could begin to serve the Sunday school and their own children at once, and perhaps in so doing would learn about what we call the "care and feeding" of a good church school.

Next, came the place of the Trustees! Any expansion would need money. We believed that the final result of

an expanding church school program would raise the prestige of the church in the community and thus develop new prospects for church support during the Every Member Canvass, and that pleased the trustees. But money must be spent now! The trustees were willing. They realized that a sick and dying church school means finally a sick church. If a modest amount of money could help, they would obtain it. So, at that point, the way was clear.

Finding where we are

Then we held the first meeting of the enlarged Religious Education Committee. It had been arranged that every member come with criticisms of the school. Some of these were based on personal experience, others were the statements of prejudice and still others rested on a wrong idea as to the aims of a church school. But soon we were all aware that our chief problems were: lack of morale among pupils and teachers; lack of interest in the lesson materials; poor supplemental equipment; poor public relations. Facing these serious defects we defied the slogan that you can't accomplish everything at once and laid plans for an attack all along the line.

Building our morale

The next step was a series of six discussion meetings involving all the members of the church school staff and the members of the Religious Education Committee. This was under the leadership of a trained discussion leader. Our subject was our school, and our discussion was based on Standard B (published by the International Council of Religious Education¹). Our discussion leader announced that he knew nothing of church school work, but he did know that the combined experience of all present was the greatest asset in our church school. Each point of evaluation was brought up, analyzed and applied. The rating of our school was decided, and proposals for betterment were outlined.

As a result of this series of discussions the morale of the teachers improved, especially when they found that they were to have some new equipment, thanks to our getting the Trustees in on our plans early. Teachers came from these meetings with a sense of accomplishment and importance; they felt that their experience counted. In addition their suggestions had given a program to the Religious Education Committee. By using an impersonal measurement of the Standard they raised their own standards for their work as teachers.

Student morale came next

Because drastic action was necessary at this point, the departmental worship services were discontinued in the junior, intermediate and senior departments. The worship service for these departments was consolidated and held in the church auditorium. A miniature forty-minute church service, complete with processional, recessional, organ and other adult worship experiences was instituted, with eight children leading the worship each Sunday. The sermon is the only element of worship not given by the pupils.

The preparation for this experience was accomplished during the week under the guidance of the minister or his assistant. This preparation period allowed the leader

¹Now replaced by the International Standard for Sunday Schools, price 15c. Order from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois.

*Layman and pastor respectively of the First Congregational Church, Old Greenwich, Connecticut.

of the church to explain in person the nature of public prayer, the meaning of worship and other matters to eight different children each week. We believe that the increasing interest in worship now seen among the pupils is due to this personal touch. In a period of forty weeks three hundred twenty different children thus had this vital contact. All the officers of this Junior Church, deacons, trustees, and others, are pupils elected by the seventh and eighth grades who meet once a month to discuss and to formulate plans for the continued welfare of the school.

A new curriculum

The curriculum proved to be a more difficult problem to surmount. We are not satisfied yet but we have our objectives in sight. The curriculum committee of the Religious Education Committee established the general outline of the topics to be taught at each age. Then, with this chart in mind, courses from all publishers were read by the teachers so as to provide the materials they like and could handle best. Ten different publishers supply the course materials now used. This means that when one course proves unsuitable, we select another without having to throw our whole curriculum into confusion. After the courses were chosen, a supplemental library of books, magazines and visual aids was set up to serve the needs of the pupils, the teachers and the parents.

With a new curriculum, and with adequate supplemental aids, training sessions for teachers were organized. The most effective means used was demonstration teaching. It is the hope of the Religious Education Committee that a continuous training class, demonstration class, and training supervisors can be established to do for the church school what the training in industry program does for the industrial world. At present this goal is not near achievement.

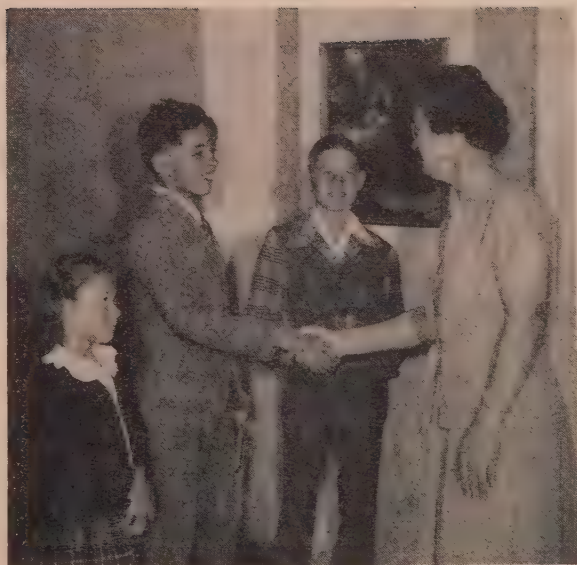
Now—the community!

And now, the community! One of the criticisms levelled at the church school was inefficiency and an apparent lack of clear-cut objectives, both factual and personal. Two means were developed to overcome these and similar criticisms. The school published its schedule of courses and thus gave to every parent not alone the name of the course, but the objectives we hoped the pupils would attain during each year as to Biblical knowledge, character development and maturing religious experience.

The other publication was an Organization Chart, the purposes of which are as follows: to clarify lines of authority and responsibility within the church school organization; to help the staff to work as a team; to increase the sense of responsibility of individual workers; to give recognition to individual workers; to make workers and the community realize that the church school is truly a business-like organization; to make workers and the community realize how many people participate in the work of the church school; to serve as a vehicle for church school publicity; to assist indirectly in our annual canvass for funds. We believe that the chart has served its purpose, and that it is well worth what little it has cost in effort and money.

The school has forty sessions a year. We have a convocation or Rally Day Service the first Sunday of our fall session. Prior to that Sunday each child has received a personal letter from his new teacher, plus a welcome note

March, 1948



Dodds Bunch

The school has steadily increased in enrollment, even during the war years when there was no increase in the population of the town.

from the superintendent of the department urging him to be present. All teachers, helpers, members of service committees such as those on the Choir, Mothers Guild, etc., are urged to be present also. With adequate publicity it has been found that eighty-five percent of the total registration of the school is present. The Convocation Service is colorful and impressive and moves rapidly. The church school staff is emphatic about the necessity of making this a most interesting experience. We want our pupils to come again.

The results

The results of all the effort and planning has been a steadily increasing enrollment which has now reached 475. The school is proud of this expanding membership, but it is prouder still that during the war years, when there was no increase in the population of the town, our school increased its enrollment and average attendance by seventy-five percent. Since the end of the war much of the increase of the church school can be attributed to an increase in the population of the community. But, even so, the continuing expansion of the church school is due to the community prestige which the school has. It is because of the reputation the school has earned that newcomers attend it.

In summary the main steps used to rebuild the educational arm of the church were: the creation of an alert Religious Education Committee; the development of sound financial support; the self-evaluation meeting for teachers, officers and committee members; the development of a Junior Church, manned and officered by pupils; the publication of an organization chart; and the publication of a catalogue of courses.

The loyal services and support of teachers, workers and committee members is, of course, what really caused this rebirth. The factors summarized above are merely the tools used to stimulate this loyalty and support. And, finally, what could we have done without the parents?

My class likes stories

By Anna Laura Gebhard*

DEAR SIS,

My class likes stories. I guess I've been pretty blind not to have discovered that sooner. At least not to have realized how much they like stories. When I think back over the last few months of Sunday school teaching, how I wish that first Sunday morning I'd have told them a story! It would have broken down their reserve and mine, and would have put us all at ease.

Of course, I thought I was telling one. That is, I read one out loud. There was a perfectly good story in the pupils' book—at least when I glanced at it on the way to Sunday school it looked like a good story. I didn't realize there were some Old Testament names hidden away in it that I couldn't pronounce, or that I wouldn't have any idea where the places mentioned were, or that a story from the Bible would prove so unfamiliar to me. So I labored through the paragraphs of the quarterly, scarcely daring to lift my eyes from the book for fear I'd lose my place.

Was it any wonder that Shirley and Marian were exchanging scribbled notes and that Tom and Fred spent the period kicking each other under the table? I thought after that morning that I was a poor story-teller. Now I know I hadn't given the story, the pupils nor myself half a chance. Anything good takes preparation, I guess. Not even a dinner tastes good directly from the can!

How different from that first Sunday today's session was! We've been studying a unit on the life of Jesus, and for me, today's lesson was the climax. The story on "The Hard Way That Jesus Chose" means much to me. I wanted it to live for Fred and Bobby and Sam, too. You see, even children have choices to make that are often difficult.

The story in the pupil's book was well written for silent reading, but it was not active, vivid, alive. When I began preparing it to tell, I surely felt thankful for our Bible course in the leadership training school. I could just see the narrow Jerusalem streets, the flat-roofed houses with their upper guest rooms. I could feel the pitch of excitement that must have filled Jerusalem each Passover season. How the Jewish people must have resented the imperious Roman soldiers! Little wonder they dreamed of deliverance!

I wanted that story to be as real to my pupils as it is to me. I wanted them to find, in the difficult decision which Jesus made, the courage to stand up against the gang for what they know to be right. I wanted to bring it right down to their own experience.

I started the story by asking, "Have you ever had a hard choice to make?" Then when Fred started to nod yes, I went on, "I don't think anyone ever had a more

difficult thing to decide than Jesus did." I told them briefly about his going back down to Jerusalem for the great feast even when he knew he was hated by some of the leaders there. I tried to use picture words to tell of the crowds and excitement, of the growing opposition to Jesus in the temple courts, of his hopes that the people would still understand. Then I imagined conversation that might have taken place around the supper table of the upper room.

For me the story of Jesus' life comes to a climax in the Garden of Gethsemane. What shall he do? There is still time to flee from his enemies. Shall he run away or shall he face the certain persecution ahead? There is no time to lose. Why wait to pray? The choice is hard. Jesus finally prays, "Not my will, but thine." Then he prays not for himself, but for his friends, that they might understand the wisdom of his hard choice.

"What? Didn't you read it from the book this time?" I can hear you ask to yourself. I should say I did not.



The story was real to me and it lived for my pupils, too.

The story was far too real to me to be bound by someone else's words. And, Sis, from the first sentence, it lived for my pupils, too. I had their eyes and interest from the first—or rather, the story did. I couldn't help noting the hurt look in Sam's eyes when I told of Jesus' own friend plotting with the enemies to betray his Master. I didn't tack a moral on, either—any good story carries its own message. When I finished the last sentence there was a precious moment of thoughtfulness before Fred said, "No wonder we call Jesus our Master."

I'm not the only story teller in our fifth grade class either. The children have been writing brief stories of Jesus in the first person as if they were in the crowds that pressed around him, saw him heal, and heard him teach. Marian wrote as if she were a blind child whom Jesus healed, Fred wrote a story of Matthew, as if he were the tax collector who left all to follow him. Bobby and Sam worked out a dialogue between Jesus and the rich young ruler.

In fact their little stories have been so vivid I've started my scrapbook of story resources with them. I've found some other stories too for the fresh pages of the scrapbook. Our next unit is about how the church helps care for children. The church paper that arrived today had a touching story of a little Porto Rican lad. It went into the scrapbook. I clipped a news item from the daily paper,

*Methodist Parsonage, Litchfield, Minnesota.

too, which told about a sick child who had been remembered.

I've made a list, too, of the good story books in our limited church school library. Tomorrow afternoon I'm going down to the public library and look over the story shelves. I think I'll be able to find a few books there with

excellent story resources, like Hulda Neibuhr's *Greatness Passing By* or the Petersham books with their winsome illustrations of Bible stories.

I've decided that I'm not ready for Sunday school, Sis, unless I have a good story tucked up my sleeve. My class likes stories, and I like to tell them, too.

A vacation school for the town

By L. R. Hobert*

ON JUNE 2, 1947 three hundred eighty-seven children with several mothers, forty-three teachers, supervisors and helpers made their way to the Garfield grade school building in Abilene, Kansas, to begin the fifth Union Vacation Church School. With the exception of two, every church in Abilene had children in this school. One of these churches held its own school, and the other was the Catholic Church.

The Ministerial Association sponsors the school each year. As sponsors they choose the Dean and ask each pastor to select two representatives to assist in making plans and in conducting the school.

About twenty people were present last year for the first planning meeting. From this group several committees were appointed, a most important step in accomplishing a successful school. Care was taken to put persons on the committees for which they were best fitted. Our policy has been to have several committees and fewer people on them. The committees cover: Faculty, Curriculum, Publicity, Enrollment, Transportation and Music; an advisory committee serves with the Dean in making quick decisions. A regular secretary, with experience as a stenographer, is present at all times, and also helps with the daily enrollment.

In the order in which they operated, the Publicity Committee first made it known throughout the city that they were offering prizes to boys and girls for the best window posters made, to be displayed in the downtown windows. Many participated, and posters were seen in many windows. Some were splendid, some not so good, but our objective was to get the boys and girls interested. It worked.

A movie trailer was purchased and the local theaters used it, between them, every night for six weeks preceding the opening of the school.

Then the Enrollment Committee made a complete survey of the city of six thousand and even the surrounding community. This was done by three methods, in order to miss no child. One lady went to the public schools and asked each teacher for a list of her pupils. Another went to each cooperating church and obtained a listing of every child from cradle roll through the intermediate age. The third lady took the enrollment of former vacation church schools held, and went over them, making a list of all who had shown interest. Thus every available child in and around Abilene had his or her name on a file card.

The following week over 700 letters were mailed to the parents of these children, telling them about the school,

and asking their cooperation in interesting their children to attend. An enrollment card was included for each child in the home. These were to be filled out and mailed in. A few days before the school started a post-card was mailed to each child personally, asking them to attend the very first day.

About a week before the school started over 300 children had mailed in enrollment cards. But on the first day 387 happy, energetic, enthusiastic children stormed into the school house. We had provided for the teaching of 300. We had to let the beginners overflow into the near-by Christian Church. That day taught me a lesson I shall never forget: "Don't invite children if you don't want them to come!" Our total and final enrollment was 403.

Up to this year the beginners department had not been included. But this year we invited them. The response was gratifying, totalling nearly 100. Faculty and parents commended this new venture as very worthwhile.

The other committees did excellent work. Our faculty numbered forty-three, including the Dean and two other ministers. Our school this year was almost three weeks in length. Our experience has taught us that no less than three weeks is advisable for a thoroughly successful school.

One of the highlights of the school was the police-escorted bicycle parade to the picnic in General Eisenhower Park, participated in by over a hundred children riding two by two behind a police car, followed by some fifty cars loaded with children. An 8-mm movie was taken during the school, and a part of this parade is shown.

We would urge a cooperative school if at all possible. There are many reasons for this, one being that it creates public interest. This was shown in our case by the willingness of the Chamber of Commerce to buy a treat for every child at the closing picnic. They did it gladly and thanked me for giving them the privilege to share in the school.

The spirit manifested throughout the school was illustrated by the action of a small primary girl who came to me at the picnic with tears in her eyes and asked, "Rev. Hobert, is it true that after the program tonight our school is over?" My answer was, of course, yes.

"Aren't we going to have any more?"

I assured her that we would, the next summer. Smiling through her tears she said, "Gee I'm sure glad, because I have had such a wonderful time this summer."

The same type of school will be held again this year in Abilene, with myself as Dean and many of the same teachers and supervisors. We hope to beat last year's record both in attendance and interest. If we do, we'll feel more than repaid for our labors.

* Minister, First Christian Church, Abilene, Kansas.

Protestants and private judgment

This is an addendum to the series of stimulating articles on the beliefs of Protestants which Dr. Smith wrote for the *Journal* during 1947. Others will appear later.

By Roy L. Smith*

ONE OF THE MOST INSPIRING PRINCIPLES of Protestantism is its doctrine of the free mind of man.

This great doctrine rests back on a dual base of fact, the first being the nature and character of human personality itself. One of the very earliest proposals made in the book of Genesis is the declaration that man has been made in the image of God (Genesis 1:26-27; 9:6).

This, in its simplest meaning, is a description of man as a creature capable of recognizing, understanding, and communicating with God. The spiritual qualities of personality which distinguish man from all other creatures are the evidences of the divine image in which he has been created. Having been made in the image of God man is actually able to defy his creator, to shut the door of his life upon him, and to live as an independent, though spiritually orphaned, creature. Or he can live in conscious fellowship with God, doing his will, accepting his guidance, and achieving holy purposes in life to which God calls him.

There is no common man. Every man is capable of vast spiritual achievements. He can aspire, grow, create, improve, make moral choices, and worship. Any creature who can do all these things is magnificent.

The very fact that man has been created in the image of God implies that he is capable of dealing directly and personally with God. He is able to recognize the presence of his Creator, to understand at least a part of his mind and purposes, and to ally his own will with that of God in accomplishing certain designs in life. It also means that God is able to penetrate man's personality sufficiently to probe and prod his conscience, move upon his mind, influence his judgments, and in some measure at least form his opinions. All this, of course, with man's consent.

The independence of the individual is also an aspect of the image of God in which he has been created. Only one who shares in some measure in divinity is capable of making moral choices. He also is able to appreciate moral and spiritual values. Without at least some element of independence in arriving at judgments there is no possibility of achieving moral character, for character is an accumulation of choices.

The second fact upon which the Protestant doctrine of the free mind of man rests appears exactly at this point. It is substantiated by numerous spiritual assertions, the most forthright being Jesus' own promise: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth" (John 16:13).

Protestants believe that the Holy Spirit of God moves upon the mind of each individual believer. It rests its faith at this point upon the assurances of Jesus himself.

In moving upon the mind of the individual the Holy Spirit probes his conscience, prods his will, illumines his mind, and woos him to action.

The individual's capacity for independent action makes

it possible, however, for him to resist all these holy importunities. He can choose the wrong instead of the right, he can walk in an evil way if he prefers it to the good way. The immaturity of man's mind and his finiteness, moreover, make it possible for him to judge actions and moral values inaccurately, so that he errs at the very moment he is seeking the right in some instances. This was the chance which God took when he made him a free agent and gave him the power of choice.

Protestants believe, however, that man has the right to choose, that he has the right to exercise his private judgment, even at the risk of making errors.

They further believe that as man makes such choices, as he continues to exercise his private judgment, and as he learns his lessons when he makes mistakes, that he develops moral character. In doing so they believe he pleases his Creator. In this there is the holiest manifestation of the divinity in which he was created.

It is with great confidence in the solicitude and efficiency of the Holy Spirit, and with great reverence for the spiritual capacity of man himself, that Protestants declare that man has a divine right to act as the judge of his own life and action, doing it to the glory of God.

The Roman Catholic Church, on the other hand, holds a belief almost diametrically opposed. Though it declares a profound confidence in the fact that man has been made in the image of God, and though it ponderously affirms its faith in the Holy Spirit, it solemnly declares its own right to pass judgment on the morality of private actions.

If this judgment were restricted to a mere moral appraisal of private action there would be no substantial disagreement between the Protestants and the Roman Catholic Church. But the Church's position does not stop there. It assumes the right to shut the individual believer off from all spiritual benefits, or impose upon him the necessity of performing certain costly "works" or "penances" if he presumes to act on the basis of his private judgment.

As an illustration, the Catholic church from time to time puts certain books on the prohibited list. Thereafter no good Catholic can read one of the proscribed volumes without committing a sin for the forgiveness of which he must enlist the aid of the Church and this, in some instances, at a cash price. As a second illustration, it very frequently happens that the patron of a Catholic social affair will be solicited to engage in a game of chance which may be actually illegal according to the laws of the state, and therefore a crime, and the Church assumes all moral responsibility for him and absolves him from all moral guilt.

There is no clearer mark of distinction between the position of Protestantism and that of Catholicism than in this very matter of private judgment. Protestants believe individuals must accept the moral responsibility for their own acts, but grant them the right to pass judgment for themselves. The Roman Catholic Church believes the individual is responsible only for obeying the commandments of the Church and accepting its moral judgments.

* Editor, *The Christian Advocate*, Chicago, Illinois.

THEME FOR APRIL: *The Plan for Beauty*

Children in the primary department of the church school need an opportunity to become increasingly aware of God as they are given rich experiences with the wonderful creations upon the earth. Children need to feel secure, because of the insecurity of the confused world in which they live. A sense of security comes to children as they realize that the world and the universe are seemingly planned in a beautiful, orderly and dependable way; and are sustained by a Power that desires goodness as man's part in carrying out the plans begun eons ago. In April, the worship theme will emphasize the plan for beauty in the universe.

The songs used this month are from *Sing, Children, Sing*, by Edith L. Thomas, Abingdon-Cokesbury Press.

April 4

THEME: *Beauty Everywhere*

WORSHIP CENTER: A few spring flowers placed on a low table and a picture of children wondering about the springtime.

QUIET MUSIC: "The Butterfly"¹

CALL TO WORSHIP: Read or sing "I Made a Little Song"²

LEADER: Winter time is nearly gone. Around us in the world, beautiful and wonderful things are happening. Can anyone tell us something wonderful or new that he heard or seen lately in the out-of-doors? (Let the children respond.) Someone has written a poem about some things she saw that were very beautiful and wonderful. (Read verses 1, 2, 3, "What Do You Think, Dear God?"³)

STORY:

JANET'S FIND

It was a beautiful spring day. The sky was blue, and sweet smells of all kinds were noticeable. But not to Janet. She had heard something and dashed out of the kitchen door and was around the side of the house in a flash! Spot, her pet dog, was barking. He was not given to barking unless something of importance caused it.

Janet found Spot looking up in a tree. It was almost as if he were saying, "Come, see what I've found!" Janet saw a bird, a bluebird with an orange breast, warbling away, "Spring is coming! Spring is coming!" Strangely enough, the bluebird paid no attention to Spot's barking sound. Suddenly, as Janet stood watching all this commotion, another bluebird arrived. This must be the mother bird, thought Janet; the feathers which protected her were not so bright as those of the father. In the bird's mouth were sticks and a piece of rag.

"Spot!" said Janet. "Stop your barking. Mother bluebird is building her nest. But isn't the father lazy! All he does is sing."

"Arf!" answered Spot, who agreed with Janet.

Pretty soon both birds were working with the sticks and rag. Now they were breaking the long stick into small pieces. "They surely do work," thought Janet. "I wonder if there

¹ Olaf Hanson, Teacher, Weekday Church Schools, Dayton, Ohio.

² Thomas, E. L. *Sing, Children, Sing*.

Primary Department

By Olaf Hanson*

will be some baby birds to fill the nest home later on?" What do you think?

(Let the children relate some other experiences of beautiful and wonderful things in the world that they have seen.)

PRAYER POEM:

We have thought on thy loving kindness,
O God,
As the bluebird sings its tune
From early morn 'til noon,
And the sunshine sends its ray
To warm us every day.

We have thought on thy loving kindness,
O God,
As the pink spring beauties say
Here we are, so bright and gay.
Stars are shining, clear and bright;
Spring brings happiness, delight. Amen.

OFFERING, using Response: "Our Offering Verse"¹

CLOSING SONG: "Joy Is Abroad," verses 1, 2, 3¹

April 11

THEME: *Beauty in a Dewdrop*

WORSHIP CENTER:

In the book of Bertha Stevens *How Miracles Abound*, there is a beautiful picture of a blade of grass with three globules of dew hanging from it. The book may be obtained from The John Day Co., New York City. Books or pictures in the public library might show dew on a spider web. The Beacon Press, Boston, Mass. has leaflets that are beautifully illustrated and could be used in this service of worship. Maybe some flowers with dewdrops upon them might be placed on the worship table. Have an open Bible from which to read later on.

QUIET MUSIC: "I Made a Little Song"¹

A THOUGHT:

A DEW DROP

Little drop of sparkling dew,
Who made you, shining so crystal clear?
Was it God
Who placed you on this spider web here?
Millions of dewdrops
Clinging side by side
On this delicate spider web—
O God! Your wonders never stop!

SOME THOUGHTS ABOUT DEW:

A dewdrop is as round as the world. Dewdrops are many colors. The color is caused by the green grass nearby, or the pink flowers, or the yellow daffodils. The dewdrop reflects the color of things around it, just like a mirror.

How does a drop of dew get on a blade of grass? People in our Bible have wondered about this too. (Read from the open Bible Job 38:28)

You have all made the remark at some time or other, "How damp it is outdoors!" There is always water in the air. When the sun goes down at night, the earth and the air cool off. The things on the ground cool faster than the air. Warm air holds more water than cool air. When the warm air touches the ground it cools off and can-

not hold as much water. So the water in the air turns into tiny drops which collect on grass, flowers, spider webs and other things.

And then:

As the early morning rays shine on
A dewdrop glistening in the sun,
The dewdrop disappears completely
And people everywhere sense mystery!

How good and great was the Mind who planned this tiny, yet beautiful drop of dew, to change from the air into water and back to the air again!

PRAYER: O God, how thankful we are for the beauty in your world! We could never be as great or smart as you. Help us to love you more and do more things to please you. Amen.

OFFERING, using Offering Song, "Lord of Sunlight and of Water"¹

April 18

THEME: *The Beauty of the Sun*

WORSHIP CENTER:

Pictures of the sun helping things grow. Pictures of sunrises and sunsets. (The pamphlet by Bertha Parker, *The Sun and Its Family*, one of The Basic Social Science Readers, from Row, Peterson and Co., Evanston, Illinois, would be very helpful.) An open Bible and some spring flowers, if available, would make the center more attractive.

QUIET MUSIC: Mendelssohn, *Felix*, "Sunday Morning"¹

BIBLE READING: Ecclesiastes 3:11a

CALL TO WORSHIP:

The sun so many million miles away
Brings wonders all around
As it helps seeds and flowers
Sprout right up from the ground!

SONG: "Lord of the Sunlight"¹

STORY:

NANCY LEARNS SOMETHING ABOUT THE SUN

"The sun feels so good, mother!" said Nancy.

"I think the sunshine makes me feel better today," said her mother. Nancy's mother had not been very well during the winter.

Nancy was looking up towards the bright, shining sun, and as she looked away she said, "Mother, I can hardly see you."

"The sun is very bright and very hot. Did you know, Nancy, that the sun is ninety-three million miles away from the earth and yet it keeps us warm, helps us grow and makes the daylight? We could not eat if it were not for the sun shining on the ground and warming the little seeds buried in the black rich earth."

"Why, the sun is wonderful, mother. Tell me more about it."

"Well," said her mother, "the sun is very large, many, many times bigger than our earth on which we live. It is so big that if the sun were hollow a million earths could be dropped inside it!"

"The sun is fire and gases, and the earth goes around the sun once a year. The strange thing is that the sun and the earth never get too close together. It seems that is the way it was planned. Otherwise if the sun and the earth got too close together everything would be burned up on the earth. Nancy, let's smoke a piece of glass and look at the sun through it."

After looking at the sun through the smoked glass, Nancy said, "What a beautiful golden ball! It looks like an orange. It

doesn't look very big. Isn't it funny that it can make things grow! Even me!"

"Yes," said her mother. "Perhaps God planned it that way."

Let me read you what a person in the Bible said about the sun: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." (Ecclesiastes 11:7)

ACTIVITY: If the sun is shining and it is possible, with several pieces of glasses smoked, let the children observe the sun. With a small world globe and candle, help children to understand the movement of the earth around the sun.

A POEM:

SPRING IS HERE!

Because robin is digging worms for his babies,
Because pretty birds are singing everywhere,
Because yellow dandelions are coming up in the green grass,
Because red and yellow tulips are blooming everywhere,
Because showers come down like woodpeckers tapping on a pole,
Because bees are buzzing around on the flowers
Because warm breezes are blowing,—
We thank you, God, for spring and all its beautiful things. Amen.

(Third Grade, U. S. Grant School, Dayton, Ohio)

OFFERING, using Response, "Our Offering Verse"¹

CLOSING PRAYER:

For all the beauty we do see,
The shining sun, the blue, blue sea.

We thank thee, O our Father.

For birds that sing a happy tune,
And lovely apple trees that bloom,

We thank thee, O our Father.

QUIET MUSIC: "Joy Is Abroad"¹

April 25

THEME: *Why So Much Beauty?*

WORSHIP CENTER: Some of the following: Pictures of children wondering about the stars or children looking at eggs in a bird's nest. Scenes from the outdoor world of beauty. Possibly few objects of beauty brought by a committee of children. Let the committee arrange the worship center attractively. An open Bible should be placed in the center.

QUIET MUSIC: "Lord of the Sunlight and of Water"¹

CALL TO WORSHIP: Sing together "Lord of the Sunlight and of Water"¹

OPENING THOUGHT:

Beauty in a graceful tree,
Beauty in a golden leaf,
Beauty in a cloudless sky,
So much beauty—I wonder why!

This month we have been discovering beauty everywhere. We are beginning to see that the most beautiful and wonderful things could not have been made by us. We could not make a colorful little bug, a tiny flower or even a dewdrop to rest on a blade of grass. They are such small things but man, woman, boy or girl cannot make them. Yet how we do enjoy their beauty!

SONGS: Let the group choose one or two of the songs about the beauty of the world that has meant much to them this month. If they have learned "For the Beauty of the Earth,"² sing it at this time.

ACTIVITY:

On a blackboard near by will have been

written these words from the Bible: "He hath made everything beautiful in its time." Ecclesiastes 3:11a.

Let the children make up beautiful descriptive sentences about a certain bird and its ways, about the flowers, the butterflies, the stars, the seashells, the animals, and the other wonders around us. After each sentence repeat or sing Ecclesiastes 3:11a. The children might like to use this litany in later worship services.

OFFERING, using Response, "Church Offering"²¹

CLOSING THOUGHT:

O God,

Junior Department

By Elouise B. Rivinius*

THEME FOR APRIL: *Church of the Ages*

For the Leader

Perhaps a number of your older juniors will have united with the church at Easter time. If they attended a preparatory class, they have some idea of the significance of the step they have taken. These services are planned to help them and the other juniors gain added appreciation of the church and what it can mean to them. We want them to see that their local church is a small part of the great church universal, but that it and they have a great contribution to make.

The last session will give you an opportunity to present the major contribution of your own denomination to the religious thinking of the world. Find out all you can (which will be of interest to your juniors) about the founder of your own communion. Too many children have no idea at all of the heroism of the great spiritual leaders who founded their church. The book *Church of Our Fathers* by Bainton will be of much value as you prepare for these services.

All hymns suggested are found in *Hymns for Junior Worship*, The Westminster Press, 1942, except where otherwise indicated.

April 4

THEME: *The Church of Jesus*

PREPARATION FOR WORSHIP:

If someone were to ask you "What is the church?" what would you answer? (Discuss with children to the end that they will understand that it is the people who make the church, not the church building or the sanctuary of the building. There could be a church without a building or an abandoned church building without a church to support it. Spend a little time forming a definition of the church that will be satisfying to the department. The following is suggestive only: "The church is made up of the friends of Jesus who are organized for worship, fellowship, study and service.")

PRELUDE: "I Will Sing of My Redeemer"²¹

CALL TO WORSHIP:

A church is more than just a building
In which we come to worship God.

*San Marino, California.

¹In *The Broadman Hymnal* (The Broadman Press, Nashville, Tennessee) or *Hymns of Praise Number Two* (Hope Publishing Company).

Lover and Creator of beauty,
We know that all around us wonderful
Things fill us with happiness.
We wonder if all this beauty was
Planned not only for our enjoyment,
But also because you expect us to make
More beauty upon the earth.
Perhaps you expect us to live good
And beautiful lives, loving all people,
Bringing surprises to make others happy
And doing little kindnesses each day.
If this is what you expect of us please help
Us to do these things. Amen. 1

QUIET MUSIC: "God's Gift of Day and Night"

It is the fellowship of all people
Who follow Jesus at home, afar.
Whoso becomes a member of this church
Pledges aloud and in his heart
To love and serve and honor
God, and his neighbor friend.
God grant that such a pledge
Will never be forgotten or misused,
But by our very living all will know
We are members of Christ's church
And pledge allegiance to his work.²

THEME SONG: "Church of the Ages" (tune "I Will Sing of My Redeemer"²¹)

Church of the Ages, dear Church of Jesus,
Strong as the mountains, great as the sea,
Church of the heroes, church of the martyrs,
Life's changing scenes shall find me in
thee!

Refrain—

Church of the Ages, dear Church of Jesus,
Strong as the mountains, great as the sea,
Here with thy people, gladly we gather,
Church of our faith, we're true to thee.

—RALPH WALKER, D.D.

STORY:

THE CHURCH IS BORN

For more than seven weeks after Jesus' death and resurrection his disciples were confused and fearful. They knew that their enemies of Jesus were their enemies, too, and they scarcely dared to appear on the streets for fear of arrest or imprisonment. Some even considered going back to their fishing or other work which they had done before they had left all that behind them to follow the Master.

They met secretly, behind locked doors, and talked of him and prayed earnestly that God would guide them and reveal to them what they should do. Jesus had left them, but his last words kept ringing in their ears, "Go therefore and make disciples of all nations, . . . teaching them to observe all things that I have commanded you, and lo I am with you always." They did not feel that he was with them. They felt lost and helpless and frightened.

Then one day while they were praying a strange and wonderful thing happened. They were no longer afraid. They no longer felt alone. They were filled with a new spirit of courage and strength, and knew that they must start at once to carry out the Master's command.

Long afterwards when they tried to tell what happened it was still hard to find words to describe the experience, but they were sure that in some wonderful way the Spirit of Jesus had returned to dwell forever in their hearts and to direct their lives. They said it was like a rushing wind through the house and like flames of fire about their heads. They could hardly wait to go down to the street and tell everyone what had

²Source unknown.

³Used by permission.

opened. Peter preached a sermon that convinced three thousand people to become followers of Jesus and these people became the first Christian church. They had many things to learn but the Holy Spirit was with them and they were ready for anything.

HYMN: "His Own Church"

LEADER:

In that early church the people brought all that they had and put it together for the use of everyone. Those who had a great deal gave it all and those who had only a little gave what they had so that everyone's needs were cared for. From the very beginning of the church Christians have felt that it is their duty to help those who are in need by sharing what they have. They remembered the story which Jesus told.

SCRIPTURE READING: Matthew 25:31-40.

PRAYER:

Our Father we thank thee that we belong to a church which cares, which tries to help others in time of need and which looks with pity upon those who are hungry or cold or without shelter. May our church continue to fight against those selfish evils which cause war, famine and needless poverty. May our gifts and offerings help the missionaries of our church to keep on going "into all the world" until everyone everywhere will have heard the story of Jesus and his love. Amen.

OFFERING SERVICE:

Leader: When people join the church they pledge themselves to support the church in four special ways. They promise to attend the services of the church they have chosen. They promise to serve it to the best of their ability, to pray for it often and to contribute what money they can to its support. Shall we bring our gifts of money and dedicate them to the service of Christ and his church? "Let us remember the words of the Lord Jesus how he said, 'It is more blessed to give than to receive.'"

Response: (sung) "Our Gifts We Share"

PRAYER: Our Father, we bring to thee these gifts which we dedicate to thy service. Bless them and use them that the Church may continue to serve thee and carry on the great work which thou hast given it to do. Amen.

HYMN: "Consecration"

CLOSING WORDS: As we leave this place of worship may something of the courage and consecration of the early church go with us and become a part of our lives today, and every day. Amen.

April 11

THEME: *Church of the Heroes*

PREPARATION FOR WORSHIP:

Last Sunday we thought about the founding of the first Christian church. It took a great deal of courage for the disciples to continue to preach and teach about Jesus for they were in constant danger from the same enemies who had killed their leader. But nothing could stop them from doing what they believed was right. Wherever they went they told the wonderful story and urged people to accept Jesus and become his followers. All down the ages there have been great leaders of the church who have bravely risked their lives that others might live richer, fuller lives because they have learned of Jesus and his love.

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP:

Be strong! We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;

Shun not the struggle, face it, 'tis God's gift.
Be strong, be strong!

—MALTBY D. BABCOCK⁴

HYMN: "Forward Through the Ages"

LEADER: Let us listen to the story of how Jesus first called four of his disciples to follow him and learn from him how to help others.

SCRIPTURE READING: Matthew 4:18-25

STORY:

PETER AND JOHN AT THE BEAUTIFUL GATE

One warm spring day a little group of men was hurrying up the steep hill toward the great temple in Jerusalem. Between them they carried their friend whose shrunken legs hung limply from his body, for he had been born a cripple. He was now a grown man past forty years old but he had never taken one step alone.

"It is nearly three o'clock and the services will soon begin," said the crippled man to his companions. "Unless we hurry, all the people will have entered the gate of the temple and I shall receive no alms today."

"Aye," said one of his friends, "unless you are beside the Beautiful Gate as the people come from the money changers and from purchasing their sacrifices in the outer court, you will indeed receive little."

As they crowded past two plainly dressed men also going leisurely in the same direction, the crippled man heard one say to the other, "Of a truth, Peter, at the last counting more than three thousands souls have been added to our number."

"Probably fisher folk from down Galilee way," thought the beggar. "One can always tell their speech. Perhaps they knew that Nazarene rebel who was executed here a few weeks ago. I remember the day because of the terrible darkness that started about noon and lasted until just about this time, when the earthquake came and the priest rushed out and said that the great veil before the Holy of Holies had been torn from top to bottom although no hand had touched it."

By this time the beggar and his friends had arrived at the Beautiful Gate and he was laid close to the entrance.

"Baksheesh, Baksheesh. Have mercy upon a man lame from his birth," he whined to the passing crowd. Many dropped coins into his outstretched hand, but if they hurried by he would snarl, "May God burn the bones of your fathers! May your children become fatherless and your wife a widow!" Sometimes they would turn back and throw a coin to him to make him stop.

There were the two men whom he had passed on the hill! What kind faces they had! The older one seemed about his own age, the other younger but in the faces of both there shone a beautiful light such as the beggar had never seen before.

As they started through the gate the beggar hunched himself into his most pitiful position. "Baksheesh," he moaned. "Baksheesh, for the love of God."

Both men stopped and looked steadily down at the lame man at their feet. "Look at us," said the elder man who had been called Peter.

"Ah," thought the beggar, "they must be more important than I thought. Surely they will be generous. But what is he saying now? Surely he must have misunderstood."

"I have no silver or gold," said Peter, "but I will give you what I do have. In the name of Jesus Christ the Nazarene, get up and walk!"

Before the lame man knew what was happening he had grasped the strong out-

stretched arm of the sturdy fisherman from Galilee and was getting to his feet. Instantly his feet and ankles grew strong. He stood! He walked! He ran! Then jumping for joy and praising God, he accompanied Peter and John into the temple where people who had known him crowded about them to find out what had happened.

As the crowd increased about them Peter raised his hand and began to speak. "Men of Israel," he said, "why are you surprised at this? Why do you stare at us, as if we had made him walk by any power or goodness of our own? The God of Abraham, of Isaac and of Jacob, the God of our Fathers has glorified his son Jesus Christ whom you disowned before Pilate when he was willing to let him go, and you killed the pioneer of life! But God raised him from the dead as we can bear witness. He it is who has given strength to this man whom you see and know. It is the faith he inspires which has made this man hale and whole before you all!"

As Peter kept on preaching to the crowd some of the priests came into the corridor where they were, to investigate the disturbance, and they arrested Peter and John. The next day they had a big trial and Peter boldly declared the power of God and the guilt of these who had crucified his son Jesus. Everyone was amazed that just ordinary men without much education or learning could speak out with such power and bravery.

The priests discussed the matter privately and decided that, since there was no legal charge against the men, they would have to let them go. But they were warned not to speak publicly in the name of Jesus again. Peter answered them, "Decide for yourselves whether it is right to obey you rather than God. Certainly we can not give up speaking of what we have seen and heard."

The priests threatened them again but let them go. They returned to the other disciples and told all that had happened to them. Their friends gathered about them in thanksgiving to God for their safe return and prayed that whatever came to them they would always have courage to stand strong and true for what they knew was right.

—E. B. R.

PRAYER:

Our Father, we thank thee that our church is still concerned about those who are sick, who are lame, who need the healing hands of doctors and nurses. Bless the medical missionaries all over the world who have gone out at the command of Jesus to "heal the sick, cleanse the leper, and preach the gospel" to a suffering world. Give them the courage to stand fast in the hard and often dangerous tasks which they are doing. May we help too in every way we can. Amen.

HYMN: "Our Church"

OFFERING SERVICE (same as previously given)

HYMN: "Church of the Ages" (see first session)

CLOSING WORDS (same as previously given)

April 18

THEME: *Church of the Martyrs*

PREPARATION FOR WORSHIP:

One day a junior boy said, "Why is it that in the olden days good people got punished for being good, but nowadays the bad people get punished for being bad?" His church school class had been studying about the heroes of the church, and how so many of them had lost their lives because they believed in Jesus. If you had been that

⁴ Copyright by Charles Scribner's Sons; used by permission.

⁵ Based on selections from *The New Testament, A New Translation* by James Moffatt, copyrighted in 1935. Used by permission of Harper and Brothers.

boy's teacher, what would you have told him?

(Lead a brief discussion toward the end that the boys and girls will see (1) that many of the standards which we now have for everybody were first introduced by the Christian church; (2) that people who may not consider themselves Christian still try to live up to the Christian standards of truth, honesty, fair play, etc.; and (3) that non-Christian people profit greatly by the moral, educational and civic standards of Christian leaders. Help them to see that the pioneers in a new venture often face great persecution before the value of their contribution is recognized. Remind them that today it is still dangerous to be a Christian in certain nonchristian countries.)

PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP: Saint Paul, one of the greatest of the early martyrs, wrote, (read II Timothy 4:6-8).

HYMN: "Faith of Our Fathers"

LEADER:

A person who is put to death because of what he believes is called a martyr. The early church had many enemies and its leaders were in constant danger. The first Christian martyr was a young man whose name was Stephen. He had been appointed as a deacon in the new church. He preached so openly and bravely that soon he had many enemies among those who were opposing the teachings of Jesus. Let us read the story of Stephen as Dr. Luke wrote it down in the book called the Acts of the Apostles.

SCRIPTURE READING: Acts 6:7-7:3.

LEADER:

Stephen spoke to the Council and reminded them of Abraham, Moses and the other great heroes of their people. He went over the whole history of their country. He reminded them that they had killed all the great prophets who had tried to help them, just as they had killed Jesus. He said, (read Acts 7:51-60).

PRAYER: Our Father, we pray that we may be worthy followers of Jesus. May we be glad and proud to let people know that we are Christians. Help us never to be afraid or ashamed to stand up for what we know is right and true. Amen.

HYMN: "I Would Be True"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may something of the steadfastness that was in Stephen keep us true to our faith today, and every day. Amen.

April 25

THEME: *Church of Our Faith*

PREPARATION FOR WORSHIP:

This month we have been thinking together about the early church and the things it learned which have become important parts of our church teaching today. We found that the church cared for the needs of its members and did not let anyone lack for what he really needed.

We saw that the church eagerly followed the example of Jesus and helped those who were sick or in trouble. Next month we are going to learn more about the early church and the things which it stood for.

For a long time the Christian church was united in one organization, but gradually it forgot some of the teachings of its early leaders who had been with Jesus and had heard his words. The church became rich, powerful and selfish, and was no longer concerned for the welfare of others. It was time for a change. New leaders arose who again studied the words of Jesus and the teachings of the early church. These leaders "protested"

against the wrong things which the church was doing, and led in forming new churches which tried to follow the teachings of Jesus more closely. Our own church is one of these Protestant churches.

One of the earliest of the Protestant churches was the Lutheran Church which was started by a great German scholar and priest, Martin Luther, who was born in 1483. He could not believe that it was right for the church to become rich at the expense of people who were too easily deceived. One of the ways in which the church made money was by charging people admittance to see supposedly sacred relics such as the bones of long-dead saints. A still worse way was to sell papers called "indulgences" which promised the owner forgiveness for any sin even before it was committed.

Dr. Luther protested against these things and nailed long lists of his arguments on the door of the church where everyone could read them. From then on his life was in constant danger. He had to go into hiding, but while there he translated the New Testament into the German language so that the common people could read the words of Jesus for themselves. He helped those who believed as he did to form a new church. He wrote hymns for them to sing, one of which was "Away in a Manger." I have asked to sing another hymn which Luther wrote. It tells of the strength and greatness of God against all the power of evil.

PRELUDE: "Ein' Feste Burg" (not in Junior Hymnal, but in most church hymnals)

SOLO: "A Mighty Fortress Is Our God" (in most church hymnals)

CALL TO WORSHIP: It is said that when Luther was called before Emperor Charles V to answer the charges of the Catholic Church against him, he bravely said, "I cannot do otherwise. Here I stand. God help me. Amen." Do you think any of us would have been so brave?

HYMN: "Church of the Ages" (see first session)

Intermediate Department

By Doris C. Kinsley*

THEME FOR APRIL: *The Way*

For the Leader

During the month of April, we shall try to discover what there was about Jesus' Way of life that caused such a revolution in his day, and how a junior high boy or girl can live that Way in 1948. Beware of sounding "preachy"; rather, share a Way of life that you have found to be satisfactory, seeking to bring these boys and girls into personal contact with their Master, who can become in a very practical way the Way, the Truth, and the Life for them.

April 4

THEME: *The Way of a Dreamer*

WORSHIP CENTER: A picture of Jesus, such as Sallman's or "The Boy Jesus" by

*Youth Worker, Vermont Congregational Conference, Montpelier, Vermont.

LEADER:

Martin Luther's greatest contribution to the Protestant Church was the new understanding which came to him one day as was reading his Bible. The Catholic Church had taught that if a person did wrong he would have to punish himself, in some way which the priest would tell him, before a priest could ask God to forgive his sin. He did not dare to go directly to God and confess his sins, asking God's forgiveness for Jesus' sake.

As Luther read the words written long before by the Apostle Paul (read Galatians 3:11), he knew that the important thing was to have faith in a kind and forgiving God. He believed that God was not a merciless judge, but a loving father who was eager to receive a child who had wandered away from him. Jesus made it very plain in the story he had told so long ago.

SCRIPTURE READING: Luke 15:10-24 (may read by a junior)

PRAYER: Our Father, we thank thee that we know that we can come to thee; that when we are in trouble, have done wrong, need thy help we can turn to thee in prayer, and know that thou wilt hear us. We are grateful for men like Martin Luther who were not afraid to speak out bravely in thy name. Help us to be as true to our faith as they were. Amen.

STORY: "Our Own Church"

(At this time explain a little of the background of your own denomination and its unique contribution to the religious thinking of the world. Tell them of the man whose special efforts were responsible for your denomination. The book *Church of Our Fathers* by Bainton will supply condensed information in a very usable form.)

HYMN: "Our Church"

OFFERING SERVICE (same as previously given)

CLOSING WORDS (see first session)

Hofmann, in which one catches the forward look, the idealism and the strong purpose.

PRELUDE: "O Young and Fearless Prophet" (Blairgowrie)

CALL TO WORSHIP: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28)

PRAYER: Grant us great dreams, O God, all progress, dreams of what may be the visions of truth awaiting the builded hands. Help us to set our hands to the task of making thy dreams for mankind come true. Amen.

LEADER:

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace" (Isaiah 9:6)

In him, the simple Dreamer of Nazareth was fulfilled the prophecy of old: "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to pro-

in the acceptable year of the Lord." (Isaiah 61:1, 2)

HYMN: "O Young and Fearless Prophet" First two stanzas.

LEADER:

How, you ask, could One so perfect, so like, so full of love for God's humblest, first needy child, be caught in a net of dread which was to bring him to the cruel offering of a cross? Couldn't he have saved himself? Yes, he might have used his unusual powers for his own benefit, but he had a bigger purpose for his life than merely saving it. He dreamed of a world where men would be respected as children of the heavenly Father, where love would govern man's dealings with his fellows.

READER: "And as ye would that men should do to you, do ye also, to them likewise." (Continue from Luke 6:32 through 36.)

HYMN: 3rd stanza of "O Young and Fearless Prophet"

LEADER: "Jesus Is the Way"

In the midst of confusion and longing, Jesus came with a great dream and flung his life into the battle, not for earthly gain, but that God's Kingdom might come as men discovered the way to know Him. "No man," he said, "cometh unto the Father but by me, for I am the way, the truth and the life."

He did not say, "I am a way," or "I am the way." He said, "I am the Way."

If he were to speak in 1948, he might say: "Have you lost your job? I am the way to a full-time job of service. I will guide you if you follow after me.

"Your home isn't happy? Love must reign, and God is love. I am the way to God.

"You are afraid of people? I am the way to confidence and trust. Through me you can learn how to be at your best.

"You get moody and sulky? I can free you from yourself and all that bothers you, for I am the Way to life that is free and joyous.

"You aren't very good to live with? You lose your temper? I can temper your spirit and help you to develop a happy disposition.

"You don't have much money? Good. I have a way of leading you to riches greater than money. Your money may not last; it may be stolen or lose its value. But I have a treasure that is yours for the asking, that increases rather than grows smaller as it is shared.

"You have a problem? That is because you are not in tune with your Maker. I and your Maker are one. I am the way by which you may enter more completely into comradeship with him."

HYMN: Stanzas 4 and 5 of "O Young and Fearless Prophet"

A YOUTH PRAYS: We are glad that even now we who are young can be sure of our way, that we need not blunder through life but can know a Guide and comrade. Help us, our Father, to find the way you would have us live in order that we may show it to others who are confused and uncertain in their journey through life. We pray in the name of Jesus, the Way to truth and life abundant. Amen.

OFFERING: That our church may point the Way to seekers after truth, let us give our offering for its support.

PRAYER: In gratitude for what our church means in our community, we pray that we, with our time, our work, and our money, may help it to grow. Give us the assurance of thy presence and blessing. Amen.

IN CLOSING:

He had a dream. It was that man might know his God as Father and as Lord, and,

March, 1948

knowing him, might learn to love as he had loved when giving up his Son to point the way.

His dream? It still remains in youthful hearts around the world. It lives in those who serve and do their Master's will. It's more than just a dream. It is a Way of life that we must find and follow day by day. And finding it, we shall know a joy and thrill that few men ever find. Go now, and seek until you find the truth and Way in him who is your Master and your Guide.

April 11

THEME: *The Way of Honesty*

WORSHIP CENTER: Against a colored drape hang a cross. Below it pin a dollar bill (or several, if you wish), a piece of white lined paper such as would be used in examinations (with writing on it) and a pen. If you or the boys and girls can think of other objects which would illustrate temptations to dishonesty, include them: perhaps a candy paper or the picture of a store counter, or a purse.

PRELUDE

CALL TO WORSHIP: (Read in choric form by several voices)

Chorus:

O send out thy light and thy truth; let them lead me;
Let them lead me to thy holy hill,

When he, the spirit of truth, is come,
He will guide you into all truth.

Jesus said: "Ye shall know the truth,
And the truth shall make you free."

A Boy: (from the group of worshippers)
But how shall I know the truth?

Chorus: Jesus said:

Voice, (as of Jesus): "I am the Truth.
Seek and you will find."

Boy: But I am young. I do not know the way.

Chorus: The Master said:

Voice: I am the Way to truth and life.

Come unto me and follow me. My truth will make you free. If I therefore make you free, you will be free indeed.

HYMN: "He Who Would Valiant Be"

LEADER: "But You See"

"I didn't mean to," you say, after you realize that you've been dishonest, "but you

see . . ." That *but you see* is a typical way of excusing oneself. Yet, deep inside us, we know there's no excuse good enough to explain away our wrong actions.

You don't have an allowance, so surely you can't be blamed for pocketing the change when you go on an errand? Or there are certain things which you must have, and since Mom doesn't dole out the money very freely there can't be anything wrong with taking a bit of change now and then from

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her purse? Or after all, you found that pocket book; why shouldn't you keep it? It's your good luck for having found it. Really now, who's going to know in a hundred years that you peeked on Sally's paper in that test? You'd not be so narrow as to keep someone else from looking on your paper. "Do unto others as you would . . ." and all that sort of thing.

Wait a minute! Not so fast. You don't really believe all that. Not *really*. It would save a lot of bother if you could, but Old Man Conscience won't have it that way. Sorry, but you were made in the image of God, and the farther you get away from being the kind of person he meant you to be, the more complicated life becomes. You get all tangled up; one dishonesty leads to another; you've been caught once or twice; and pretty soon no one is going to know when to trust you. It's too bad, but that's the way it works.

So come on now. You might as well be honest. You can't kid yourself, and you're the one you have to live with. Sure, it'll be hard to admit you took that *something-or-other*. It doesn't hurt so much to tell God. He can't look you squarely in the eye. But to let someone else know the kind of person you really are won't be easy. But I ask you, which is going to be harder, to come clean, free yourself of dishonesty so you can look even yourself and God in the face, or to blunder along making excuses, trying to avoid "getting caught," and never being quite free from the nagging of a guilty conscience?

And besides, a Man died once to help free you and others like you from sin. Yes, I said *sin*. It's a word you don't hear very much any more, but you know what it is just as well as I do. Jesus did too, and he suffered for it. Since his death, his church has kept the cross as a symbol of his life and of his victory over evil—even of the petty wrong such as you and I'll have to meet this next week.

Notice in our worship center that the cross is above the money which tempts so many people to do wrong, above the exam paper which makes us now and then a bit less honest than we mean to be. Yes, the cross is and forever will be pointing upward, away from sin which He conquered at so great a cost, upward toward God, the aim and end of all of life.

POEM:

COME CLEAN!

When the game is on and your friends about,
And you could put your rival out
By a trick that's mean but wouldn't be seen,
Come clean, my lad, come clean!

When exams are called and you want to pass,
And you know how you could lead the class,
But the plan's not square, you know it's mean;
Come clean, my lad, come clean!

With the boss away, you've a chance to shirk,
Not lose your pay—not have to work,
He'll neither fire you nor vent his spleen;
Come clean, my lad, come clean!

When you're all alone and no one about,
And not a soul could find it out,
And you're tempted to do a thing that's obscene;
Come clean, my lad, come clean!

For a home awaits, and a girl that's true,
And a church and state have need of you,
They must have your best—on you they lean,

Come clean, my lad, come clean!

(Author Unknown)

PRAYER:

O Christ, the way, the truth, the life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

Teach me Thy truth, O Christ, my light,
The truth that makes me free,
That in the darkness and the night
My trust shall be in Thee.

The life that Thou alone canst give,
Impart in love to me,
That I may in Thy presence live,
And ever be like Thee.

—GEORGE L. SQUIER¹

HYMN: "What a Friend We Have in Jesus"

BENEDICTION: Go now, and "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

April 18

THEME: *The Way of Love*

WORSHIP, CENTER: If you can find a picture showing someone helping those in need, use it. Otherwise, a white cross hung against a colored draper, with pictures to show human need, suffering, and sin. The cross is the symbol of Christ's love for a needy world.

PRELUDE

CALL TO WORSHIP:

A Voice (of Jesus):

"I was anhungered, and you gave me no meat; I was thirsty and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not."

Chorus: (several boys and girls from where they sit)

"Lord, when saw we thee anhungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

Voice: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, you did it not to me."

"This is my commandment, that you love one another, even as I have loved you."

LEADER:

"Even as I have loved you." What did he mean? He loved men so much that he was willing to die on a cross if by so doing he could bring them to a love of God. Does that mean that we have to die for people? Not necessarily. If more people had learned to love in the way Jesus talked about, our young men would not be forced to give their lives for love of freedom, for all men would be free. If we love other people more than ourselves, we may have to be ready to give up our lives, but more often we are required to treat them as we would like to be treated, to help those in need, to bring happiness to as many as possible.

HYMN: "Love Thyself Last," or "Saviour! Thy Dying Love," or "O Love That Will Not Let Me Go."

SCRIPTURE READING: I John 4:7-21

LEADER:

WHY DO YOU DO THIS FOR ME?

All day long the doctor had worked steadily. Sick people were brought for healing, for treatment for infection, for operations. The perspiration stood out on the brow of the man in white as skillfully, surely, he handled his instruments of healing.

¹ Quoted in *Worship Programs and Stories for Young People* by Alice A. Bays, Cokesbury Press.

It was getting dark. His lunch lay still untouched on the woven settee in the corner.

"Please, sir?"

"What can I do for you, my lad? You look worried. Is there anything wrong?"

"Sir, my sister. My little sister. I mean to bring her here to see you, but you see, she is very sick. I had no help to carry her here, so I came to ask you, but I see you are too busy. You have worked to hours without rest. I know, for I have waited, watching you work."

"You came to ask me," said the doctor in a kindly tone, "if I would go with you to your sister and see if I could help her?"

"Yes, Doctor," said the boy, looking away "but I shall go now, for it is late."

As he turned to go, the doctor laid his hand gently on the boy's arm. "Yes, you can go to your sister now, but not alone. You are to guide me to her. Here, I'll take this lunch along with me. Maybe I'll have a chance to eat it on the way."

Through the tropical night they walked. Now and then the man placed his hand over the shoulder of his guide in a gesture of reassurance.

It was a poor straw bed on which the sick girl lay. Her mother, weary with lack of sleep and worn by worry, eagerly greeted her guest in her native tongue and watched breathlessly as he worked.

When the patient was resting more comfortably, the three sat down, and the doctor brought out his lunch. Excitedly the boy related to his mother the things he had seen during the day, how the doctor had done different things to people, depending upon what their ailments were. He described the numbers of people, the hours of ceaseless work, and finally, the kind response to his sister's need.

"Why, sir? Why do you do this? Why do you do this for us? This is but one sick child, and you have so many. You walked in the darkness. You are tired, hungry. Why did you come to my daughter? You are too good."

"This is why," replied the doctor, as he brought from his pocket a small picture. "This Man once loved people very much. Every day he healed the sick, cheered the lonely, changed the wicked, helped me to find God. That man, (his name is Jesus) though he died centuries ago, still has followers. Followers who try to walk his Way of love. I love him, and he makes me love others. I don't know why I came here tonight except that he would have done it."

SILENCE

PRAYER: *(The Chorus of voices which spoke at the beginning)*

Though we cannot heal bodies as a doctor, though we are not in some far-off land, we too can love our neighbors as ourselves. O thou Man of Love, help us to understand how much you loved the world. Help us to love our heavenly Father as you did, that we too may walk the way of love among our friends. Amen.

OFFERING SENTENCES:

"Greater love hath no man than this, that a man lay down his life for his friends. You are my friends if you do the things I command you." That his love may be known by more people, let us bring our offerings for his work on earth.

HYMN: "Love Thyself Last," or "Christ of the Upward Way"

BENEDICTION: May the love of God go with you now to guide you into the way of love during the coming week.

April 25

THEME: *Which Way?*

SHIP CENTER: A cross, not face front, but turned a bit sideways so that the left arm is somewhat toward the audience, as though it were a signpost.

CALL TO WORSHIP:

THE CROSS AT THE CROSS-WAYS
See there!—God's signpost, standing at the ways
Which every man of his free will must go,—
Up the steep hill,—or down the winding ways,—
One or the other every man must go.

He forces no man, each must choose his way,
And as he chooses, so the end will be;
One went in front to point the Perfect Way,
Who follows fears not where the end will be.

* * *

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Souls gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

—JOHN OXENHAM²

HYMN: "Once to Every Man and Nation"

LEADER:

SIGNPOSTS

You who are young are standing at the threshold of life. The years are before you. What you do with them is in your hands. One thing is certain, you will have to choose the way you are to go through life. Great numbers of people never consciously choose. They are the ones who blunder through somehow, never knowing why they are here, never being very happy, never amounting to more than getting a living. Yes, and some just tumble down the easy path that leads to sin, wrong, and suffering for other people.

Before you, on the path, are signposts. One points to pleasure and is followed by many who at any price seek a good time. Life grows tasteless for the pleasure seeker; he exhausts all the possibilities and yet he is never quite happy. Success, fame, power, wealth—all of these beckon, and many are the ones who follow them. How is it that when they are won, they seem empty and unsatisfying? Popularity,—of course one wants to be liked. But when that becomes the end and aim of life, nothing remains when friends prove untrue.

How, then, is one to know the way to take? Wait, there is another signpost. It is rough-hewn and rugged and the inscription is grim. "Whoever would follow this road must forget himself, take up his cross, and follow after the One who lived Love among you." The path is no sun-lit trail, and people can be seen stumbling along the way. Yet they are a happy lot, and there is gaiety and laughter along the upward climb; a gaiety that those of the road to pleasure will never know, for their hearts are not free.

What are those words that sound so familiar? "Seek first the kingdom of God and his righteousness, and all these other things will be added unto you." Does that mean that if one follows in the way of the cross, he will know pleasure, success, fame, popularity? Perhaps. First he will know joy,

a joy springing from a heart that is at peace with God and all men. The other things will not matter, but whatever is good and right, even though it be suffering, will come. "All things work together for good to those who love God."

"See there!—God's signpost."

"To every man there openeth
A High Way and a Low,
And every man decideth
The way his soul shall go."²

SCRIPTURE: Luke 10:25-28

Senior and Young People's Departments

By Eugene S. Ogradowski*

THEME FOR APRIL: *God's Refreshing Speech*

The coming of spring is perhaps the most excellent opportunity for awakening youth to an appreciation of *new life* and of God in his creative process.

April 4

THEME: *God Speaks Through Nature*

WORSHIP CENTER: A collection of beautiful spring flowers, with an open Bible, opened at Genesis, chapter one.

PRELUDE: "Praise the Lord: Ye Heavens Adore Him" (Fabien)

SCRIPTURE: Psalm 19:1-6

LEADER:

Spring is an object lesson of man's eternal hope, for mankind is lifted to a new level of optimism as the whole creation of God rises from winter's death and ugliness. Everywhere are new color and signs that new life is being fashioned in spring garb of green and delicate shades of rainbow hues. New life, tender and delicate life,—even aged trees stand as refreshed giants of the ages! And everywhere is new fragrance.

The whole creation is lifting, rising, spreading, expanding, growing! This is man's hope! God is helping his world overcome winter's ugliness. He helps nature clothe knotty, scarred oak with delicate green leaves. He helps the birds to fill the earth with the mirth of joyful song.

HYMN: "For the Beauty of the Earth" (Dix)
POEM:

SPRING NIGHT

There is laughter in the trees
And meadows are repeating
Some cheerful gossip to the wind
With accents gay and fleeting.

A brook tries on his silver flute
A trill that travels lithely
And falls upon the twilight's ear
With mood and meaning lightly.

Where thickets net the sunset's gold
As evening shadows lower,
A thrush is practicing his song,
Singing it twice over . . .

Oh, we of little faith, we need
To know what follows after
Our winter moods of dusk and doubt—

*Editor of Youth Publications, Disciples of Christ, Christian Board of Publication, St. Louis, Missouri.
²From *Front Rank* Copyright 1945, Christian Board of Publication.

PRAYER HYMN: "Father, Lead Me Day By Day"

CLOSING: Go now, but which way will you go? It is for you to decide, and as you choose, so your life will be. May He go with you now to bless you through all your days.

OFFERING: As the boys and girls go to their classes, they will leave their offering on the plate up front, while the pianist plays.

THE POSTLUDE: "Once to Every Man and Nation"

The springtime's song and laughter!

—ARTHUR WALLACE PEACH¹

PRAYER:

Dear Lord, give us dedicated hearts and consecrated wills as we bend our devoted energies to the re-creation of beauty in our lives. May we see our duties in terms of spreading the sunshine radiance of love for all mankind and the beauty of thy truths. May these be reborn in us and in the lives of companions, that we may know the refreshing newness of thy beauty both in the nature of earth, river and tree and in the human soul and character.

Save us, O Lord, from the cynicism and discouragement that beset the slothful and the spiritually dead that we may not be numbered among the careless, indifferent, cruel and unlovely in character.

We thank thee for the lift of spirit and the alertness of mind which help us sense thy presence in a universe bursting with new life, growth, and revelation. Amen.

HYMN: "Fairiest Lord Jesus"

BENEDICTION: "The Importance of Living"

The Universe is God's great art,
Wherein each atom plays its part.
Electrons spinning 'round its heart
Are needed for The Plan.
No less than nebulae which pace
The cold frontiers of outer space,
For every actor has his place—
And such a place has man!

—ROBERT K. JENNINGS³

April 11

THEME: *God Speaks Through Ageless Revelation.*

PRELUDE: "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP:

Take a moment today to kneel and pray
For courage to walk tomorrow's road;
The prayer of today has a magic way
Of smoothing the path and easing the load!

—INEZ CLARK THORSON²

HYMN: "Let the Whole Creation Cry" or
"O Bless the Lord My Soul"

MEDITATION: God reveals himself to all generations in ways that testify to his concern for human beings through the ages, even from the beginning.

GOD WRITES IN BIG LETTERS

(Two persons may read this—one reading all the scripture passages.)

Maybe you think God didn't have a job on his hands when he started out to write that poem we call the universe.

Did you ever write a poem yourself? Then you know what he was up against. First thing when you write a poem you've got to have an idea to express. God had one. He wanted to tell about his own inner nature—about something called creativity—a sort

²From *Gentlemen—the Kings*, by John Oxenham, published by the Pilgrim Press, Boston. Used by permission.

³From *Fellowship* Copyright 1948, Christian Board of Publication.

of spiritual drive that's the very core of God's existence.

God wanted to say, "This is me! This is what goes on inside me. This is the essence of my nature. I am creativity."

SO GOD SAT DOWN TO WRITE A POEM

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(Genesis 1:1-2)

Oh, it wasn't a poem made out of nouns and verbs and adjectives and nailed together with prepositions and conjunctions such as we make.

This idea of creativity that God was talking about was too big for words—too much alive to be pickled and preserved inside of sentences and verses.

Instead, God took an arm load of lightning bolts, and a million assorted sunrises (and for the sake of literary balance he threw in a sunset for every sunrise, and he took the smoky flickerings of campfires, and the chaste flames of Christmas candles, and the glitterings of the moon upon the silver filigree of ice-laden trees—

And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. (Genesis 1:3-5)

Of course God knew that there had to be contrasts in his poem because poetry reflects life and he knew that this business of creating had its ups and downs, its ebbs and flows, its rest and work.

So God wrote into his creation poem, dry land and seas and skies, each with its separate and partial message to mankind.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters . . . And God called the firmament Heaven . . . And God called the dry land Earth; and the gathering together of the waters he called Seas: and God saw that it was good. (Genesis 1:6-10)

Then God began to get down to the details of his work for he knew that no matter how fine a conception one may have, if the details of its execution are lacking it doesn't amount to anything.

And so with infinite care he fashioned the multiplicity of snowflakes, and dinosaurs, and skyscrapers, and books, and molecules that go to make up his universe.

He created tiny living things, viruses so small that we can barely see them under our strongest microscopes.

He made redwood trees so big that when they are sawed into pieces they make lumber enough for several dozen houses apiece.

He made strawberries so luscious that they seem to melt in our mouths.

He threw a vast fragrant shawl of evergreen across the northern hills.

He planted violets in the secret recesses of the woods and nursed along geranium plants on apartment window sills.

And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so . . . And God saw that

it was good. (Genesis 1:11, 12.)

Here, I suppose, is where most of us would have gotten bogged down if we had had God's task.

We get so interested in the details of writing, in rhyme schemes and alliteration and word pictures, that we lose our sense of proportion and our poetry degenerates into jingles or, at best, just verse.

I suppose that if God hadn't been God, he too might have done that.

He might have made a universe entirely out of trees, or fleas, or me's.

But because God was God and because he wanted to express the idea of creativity he knew that perspective would have to enter in.

He knew that long stretches of space and time are necessary to the working out of creation.

And as a symbol of the patience that is necessary to understanding and full development he placed some symbols in our skies to speak of the long stretches of waiting that are necessary for creation's purposes.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (Genesis 1:16-18.)

There are innumerable other stanzas in God's epic of creation.

And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven . . . And God blessed them, saying, Be fruitful, and multiply. (Genesis 1:20-22.)

But in all God's poem there was something lacking.

It told about the things that God dreamed and made.

It told how carefully he worked.

It told of his love of beauty, and his sense of proportion, and his patience, and his power, and his infinite skill.

But there was something lacking in it all—something of God's spirit was not there.

Of course you know what it was as well as I do.

The main thing that God wanted to say was that he had a purpose, that he intended to create.

It was no accident—no happenstance—no roll of cosmic dice.

God's purpose was back of the universe—how should he say this thing most clearly?

How else but to put that same sort of conscious intentional creative spirit or purpose in his creation?

And that is exactly what he did when he created you and me!

In every desire that we have to create, construct, build, work, grow, or develop we show forth the glory and image of God.

We are the voice of God to utter his will. In us is treasured up that which means most to God—his own self-conscious desire to create.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing

that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:26, 27) *And God saw everything that he had made, and behold, it was very good.* (Genesis 1:31)

BARTON HUNTER

BENEDICTION: Now may we, the creatures of God's Creation, ever magnify his name through dedicated, purposeful living. Amen.

April 18

THEME: *God Speaks Through Clouds of Despair*

PRELUDE: "Safely Through Another Week CALL TO WORSHIP:

Here may we prove the pow'r of prayer
To strengthen faith, and sweeten care,
To teach our faint desires to rise,
And bring all heav'n before our eyes.

—WILLIAM COWPER

HYMN: "Lord We Come Before Thee Now"
SCRIPTURE: I Kings 19:1-13

PRAYER:

We are creatures of thine, O Lord, and humbly ascend the stairs of faith that lead to thy attentive ear. As we plead each case and beg for the fulfilment of wish or desire help us to realize that often our pleading voice is heard but thy answer may come in a way we least expect.

Above all, heavenly Father, help us to realize that thy provision for us include such words as courage, steadfastness, and self-discipline in the face of trials and bitter disappointments. As young people we often feel deeply hurt and even desperately deserted. In such times help us to understand that in the midst of trials and dark dis courage ment may come thy "still small voice" and raise us to new levels of dignity, self respect, conviction and strength.

We pray, dear Lord, to hear thy voice (Moment of silent prayer.) Amen.

POEM: "Stepping Stone"

When disappointments clog the trail
Remove them bravely, one by one,
And make of each a stepping stone
To pave a highway to the sun!

—INEZ CLARK THORSON

HYMN: "A Mighty Fortress Is Our God" or "O God, the Rock of Ages"

POEM:

PEACE

"Peace!" The world cries!
And "Peace!" the soul echoes,
And ever until man clarifies
His own soul. For unless man
Be deeply blessed with spiritual peace
None shall result.

For peace is more than unity of men.
It is the quiet understanding of the soul
As of a gentle wind ruffling the tree tops
But men must seek for this. Yea,
The years may roll forever on
With few realizing.

Unruffled lake, with snow quietly falling
As if God wished to blanket this cruel
Earth
With a soft carpet. Again the mighty
Thunder clouds raging as if God
Would let his righteous wrath descend
And few remain.

The quiet patter of the rain, and afterward
The hinted covenant of the rainbow,
The unending stretches of Autumn wood-
Or plains. The flush of the early morning

* From "God Writes in Big Letters", by Barton Hunter in *Front Rank*. Copyright 1946, Christian Board of Publication.

sunrise or the evening climax full of tints,
This is peace.

—LESLIE KOONTZ²

BENEDICTION:

LIFE AT ITS BEST

Reader:

Life at its best has a foundation,
Unshakable, eternal, strong,
Built with a fine discrimination,
Including right, excluding wrong;
It walks the way of love and beauty,
The narrow path our Saviour trod,
Performing faithfully each duty
To glorify a glorious God.

Second Reader:

Life at its best is always growing;
It has the buoyant soul of youth,
Forever yearning, learning, knowing,
In harmony with deathless truth;
By thoughts and words and deeds agreeing
With God's own life activities
It builds within its inner being
The values and the verities.

Third Reader:

Life at its best must be cross-bearing,
Dauntless in pain and toil and care,
Its daily joy its own life-sharing,
Its human service love's best prayer;
It works today, believes tomorrow,
Has faith in God and faith in man,
Dispenses joy and comforts sorrow,
And aims and does the best it can.

—CHAUNCEY R. PIETY²

April 25

THEME: *God Speaks Through Christian Action*

PRELUDE: "Come Unto Me, Ye Weary"

CALL TO WORSHIP:

First Reader:

Life of ages, richly poured
Love of God, unspent and free,
Flowing in the prophet's word
And the people's liberty,
Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good,

Second Reader:

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back,
Life of ages, richly poured,
Love of God, unspent and free,
Flow still in the prophet's word
And the people's liberty!

—SAMUEL JOHNSON

HYMN: "Spirit of God, Descend Upon My Heart"

SCRIPTURE:

What does it profit my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead. But some one will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.

(James 2:14-18, Revised Standard Version)

PRAYER: "Dedication"

We dedicate ourselves, O God
In this Thy holy hour . . .
In meditation and in prayer
We seek Thy love and power.
We consecrate our hands and feet
Our head and heart and will
To further all Thy purposes . . .
Thy dearest dreams we would fulfill!

We dedicate ourselves, O Lord

To study of Thy Word

That we may know the perfect way . . .

Dear God, forgive where we have erred!

May we respect each race and creed—

Each personality . . .

And practice peace and brotherhood

With kindness and finality.

We dedicate ourselves, O God

To build a better world

To banish all injustices

The bombs of hatred hurled

To make the world so beautiful

It will reflect Thy grace

In wholesome life and handiwork . . .

The smudge of wars we would erase!

We dedicate ourselves, O Lord

Convicted of ideals

Enlarging life—impelling us

To walk the path Thy lamp reveals.

And so, we consecrate anew

All things that we possess—

Material and spiritual—

We seek, O God, Thy righteousness!

—MAYME GARNER MILLER²

MEDITATION:

God spoke today as a stranger smiled to a stranger or a blind beggar nodded thanks to one who dropped a coin into his cup.

God spoke today as a morsel of bread made from the grain collected last fall by a "Friendship Train" stopped the sharpest hunger pangs of a child or youth in a war-ravaged land.

God spoke today as a youth, like any of us, spoke out on behalf of justice and refused to practice hatreds, segregation, snobishness.

God spoke today as a youth forgave his bitterest rival, whether in love, sports, classroom or in competition for equal popularity.

God spoke today as a youth bowed in prayer and prayed, "Father, forgive those who have abused or mistreated me."

God spoke today and will speak again in all the innumerable errands of mercy, deeds of kindness; acts of love, forgiveness, justice, righteousness and on behalf of truth.

E. S. O.

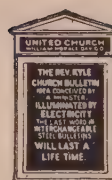
HYMN: "O Jesus, Thou Art Standing," or
"Take My Life, and Let It Be"

BENEDICTION, Jude 1:24-25



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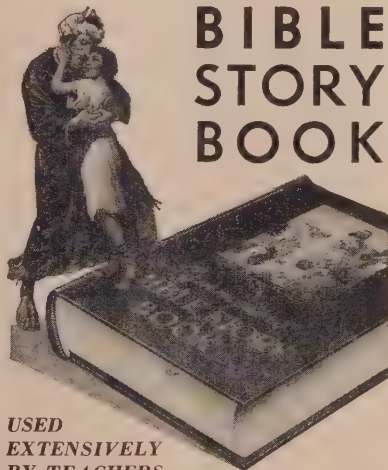


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Graded Curriculum and General Program Materials

Published from October 15, 1947 to January 1, 1948

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. Quarterly lists of materials appeared in the March, June, October, and December 1947 issues of the *International Journal*.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Beginners

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, Second Quarter. Mabel B. Fenner, Unit A, "God's Book." Unit B, "Jesus and His Friends." Unit C, "God's Children Go to Church." 13 Pupil's Leaflets, 14c. Teacher's Guide, *Our Beginners*, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

Each leaflet has a full color picture covering the front page, and other picture and text material contributing to the growth of the child.

B. Primary

LEWIS, HAZEL A., *Planning for Children in Your Church*. St. Louis, The Bethany Press, 1947. 80 pp., 50c.

This book is a brief introduction to work with children in the church, dealing with plans for organization and grading, equipment, the Sunday sessions and the total program, the children's place in the life of the church, and the administration of work with children.

WELKER, EDITH FRANCES, *Children, The Heritage of the Church*. New York, Abingdon-Cokesbury Press, 1947. 157 pp., 75c.

Here is an explanation of how the children's division of the church school may be organized to provide an effective means of guiding the maturing religious growth of its members.

FAIRFAX, VIRGINIA, AND BUIE, HALLE, *Ke Sooni*. New York, Friendship Press, 1947. 128 pp., \$1.00, paper; \$1.75, cloth.

A story of a little Christian girl in Korea, showing the pattern of everyday family life. Pictures in brilliant color add to the vividness of the story.

C. Primary-Junior

Thoughts of God for Boys and Girls at Easter Time. Hartford, Connecticut Council of Churches, 1948. 72 pp., 25c. per individual copy, 20c. to churches. Annual subscriptions received; order from denominations and councils.

Devotional material from Ash Wednesday to May 1 is centered around the themes: "Why are there so many churches?" with brief histories of various denominations; and "Do the different churches work together?" with stories of unions, federations and councils in their cooperative work.

Pictures, songs, stories, poems and prayers promote worship experiences.

MCGAVRAN, GRACE W., *Stories of the Book of Books*. New York, Friendship Press, 1947. 192 pp., paper \$1.00, cloth, \$1.50.

A book of stories about the Bible through the ages and around the world, for the use of the teacher in telling and of boys and girls in reading. The stories cover the translation and distribution of the Bible, as well as its influence and use.

II. Religious Education of Youth

A. Intermediates

BETHANY GRADED LESSONS. Third Year, *Intermediate Bible Guide*, (Pupil's Book); *Intermediate Teacher's Bible Guide*, winter quarter, "This Is God's World," six sessions, and "Loyalty to Jesus," seven sessions. St. Louis 3, Christian Board of Publication, 1948. Pupil's Book, 25c.; Teacher's Book, 45c.

PM Pack No. 1. *Intermediate Evening Program Material*. St. Louis, The Christian Board of Publication, 1947. \$2.00.

Packet of resource materials for intermediates' and counsellors' guidance for Sunday evening programs, providing for study, worship, workshop activities, and service projects. Prepared in four-page leaflets, 7 $\frac{3}{4}$ x 10 $\frac{1}{2}$ inches, for loose-leaf notebook

and containing resources for one year's programs.

B. Senior

BETHANY GRADED LESSONS. Third Year *Senior Bible Guide*, (Pupil's Book); *Senior Teacher's Bible Guide*, "The Church Story," by Fred West. St. Louis 3, Christian Board of Publication, 1947. Pupil's Book, 25c.; Teacher's Book, 45c.

LONGWELL, ELIZABETH. *A Nation Under God*. Bridgewater, Virginia Council of Churches, 1947. 159 pp., \$2.00.

A guidance manual for teachers in the series of "Adventures in Christian Living." Prepared for the weekday school, this study of the Old Testament emphasizes the relation of a nation to God, giving an outstanding picture of the religious life of a nation.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, second Quarter. Milton A. Haker. *What's Wrong and How Right It?* Unit A, "The Divine or Sacramental." Unit B, "The Human or Sacrificial." Pupil's Study Book, 64 pp., 14c. Teacher's Guide, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

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Teachers have praised Christian Growth in the Home for use in the church nursery . . . ministers have reported its high favor among parents to whom the material was given for use in the home.

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Christian Board of Publication — St. Louis 3, Mo.

color with pictures, charts, and maps carefully correlated with the text. An order of department worship is included.

Youth Together. New York, Woman's Press and Association Press, 1947. 30 pp., 25c.

Program ideas for YMCA and YWCA high school youth groups as listed at the National YMCA-YWCA Conference for High School Youth, Grinnell College, Grinnell, Iowa, June 20-26, 1947.

II Religious Education of Adults

MORTON, IRA A., *Making the Most of Church Membership.* New York, Abingdon-Cokesbury Press, 1947. 30 pp., 25c.

The aim of this course is to survey in detail some of the areas that call for strong and positive leadership on the part of church members; to help adults understand the meaning of churchmanship and prepare themselves for leadership in the church.

At the Desk Next To Mine, A Symposium. New York, Friendship Press, 1947.

Procedure and program material for Christian organizations made up of women who are gainfully employed. Links local problems with world interests.

THOMAS, WINBURN T., *Look at the Missionary.* New York, Friendship Press, 1947. 64 pp., 75c.

This is an illustrated interpretation of the work of the modern missionary at home and abroad. It has over sixty photographs and is in plastic spiral binding.

IV. General

KING, HORACE., *A Rural Layman Goes to Work.* New York, Abingdon-Cokesbury Press, 1947. 117 pp., 50c.

This is a study of the church in the rural community which takes as an example a typical situation. In presenting the story of a young layman sharing in the program and fellowship of his local church, the book becomes a composite of rural experiences, needs, possibilities, and ideals.

GETTYS, JOSEPH M., *How to Study Luke.* Richmond, John Knox Press, 1947. 144 pp., \$1.00.

The third in the series, this booklet seeks to bring the Bible and a vital Christian faith back to the lay membership of the Christian Church by suggesting ways in which individuals may study the Bible. This is the first of the series to give a chapter-by-chapter study of a book of the Bible.

LAUBACH, FRANK C., *Teaching the World to Read.* New York, Friendship Press, 1947. 256 pp., \$2.00.

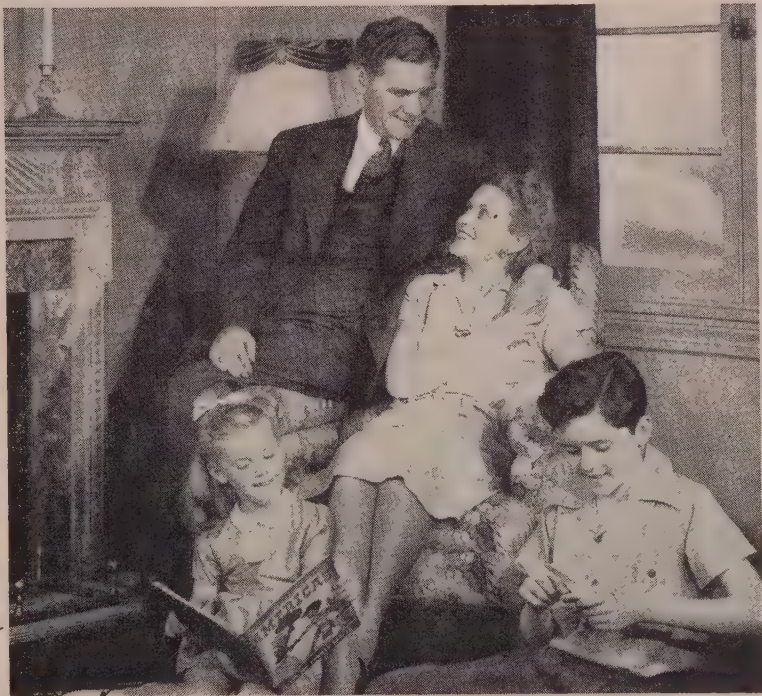
A handbook of strategic importance to Christian missions, explaining how modern mass attacks on illiteracy are organized and carried on.

Eight worship services for families

are contained in the 1948 edition of *Pages of Power*, a devotional pamphlet for families to use during National Family Week, May 2-9, 1948.

Written by Dr. Frank B. Fagerburg of the first Baptist Church, Los Angeles, California, they are well worth distributing to all the families of your church. Single copies 10c; 100 or more copies, 8c each. Write the Literature Sales Department, I.C.R.E., 203 North Wabash Ave., Chicago 1, Illinois.

March, 1948



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With the New Books

The Report of the Second World Conference of Christian Youth, Oslo, Norway, July 22 to 31, 1947.

Edited by Paul Griswold Macy, and Ellen Lord, Assistant. England, Dragon Press, 1947. 256 p.

To one who attended the Second World Conference of Christian Youth in Norway during the summer of 1947, this report of the conference by Dr. Paul G. Macy of the World Council Staff will bring a review of memorable experiences and serve as a source book of invaluable data. For the person who is interested in getting a bird's-eye view of what happened at the Second World Conference of Christian Youth, this work is a factual if somewhat detailed description of what went on. It includes a brief review of the various activities of the conference, summaries of the reports of the various discussion groups, of which there were nine, and edited versions of all the major addresses.

The impression should not be given that the report's chief value is as a handbook for the delegates of the conference. It will be of great help and value to all individuals and all youth groups interested in studying youth's place in the ecumenical movement, and discussing some of the major issues before Christian youth today.

Coming as the first major gathering of the Christians of the world after the close of the Second World War, this conference was an important venture. The continuing impact of the Conference was put thus, by one of the young delegates at the Conference, "I feel we cannot assess the results of Oslo as a whole for a year. Its effect on us as delegates is merely in the first stage."

There is here and there throughout the report a glimpse of the conflict, the misunderstanding, the struggle, on the part of young people from more than seventy countries of the world as they tried to find a meeting of minds in ten short days. Here and there, too, one catches a glimpse of the triumph of Christian faith and love as above the differences rises a united affirmation of Jesus Christ as Lord.

Paul Macy has done a commendable job in putting the story of the Conference in permanent record. It is a valuable document to those who want to gain more insight into the ecumenical movement and to those who want to assess the permanent contribution of the Second World Conference of Christian Youth.

I. K. B.

Cooperation in General Education

A Final Report of the Executive Committee of the Cooperative Study in General Education. Washington, American Council on Education, 1947. 240 p. \$3.00.

This book embodies the findings of a committee appointed to discover what is happening and why in the field of general (liberal) education. The study continued from January 1939 to September 1944 and included

originally twenty-two colleges of widely different types.

Recognizing the economic problems involved and the necessity for establishing a broader college program, the committee believes that we are moving toward a general education for all normal American youth through the fourteenth grade, i.e., the junior college period. But this goal could be reached and youth might not be much better off. Therefore more careful attention should be given the ends of general education than has been the case heretofore. Broader general courses rather than departmental courses will have to be established, and serious weaknesses in teaching materials and methods will have to be overcome.

A note from Thomas Jefferson closes the study. It was addressed to a Pennsylvania college and contained the greetings of the University of Virginia. It might also be taken as a model of relations which should exist among local churches and denominations. "We wish it to prosper and become great," he wrote, and "that our only emulation in this honorable race shall be the virtuous one of trying which can do the most good."

G. E. K.

Creative Activities

By Rebecca Rice. Boston 8, The Pilgrim Press, 1947. 148 p. \$2.75.

This is one of the books which leaders with children have been waiting for. In the introduction the author has a poem on "Creation." After a beautiful description which ends with the line

"Then the Lord God looked about his world, and

saw that it was good,"

she has a third verse which begins

"In every one of us there lies a great desire
To bring our dreams to concrete form,
To see a vision, plan, and bring that vision
into being."

This is an adequate introduction to her book because the author carries forth this idea throughout the whole.

Part I is called "Handwork in the Curriculum" and really explains, through illustrations of experiences with children and through illustrations of correlation of creative activities with lesson units, the underlying principles of using activities creatively in the learning process.

Part III, "What to Do and How to Do It," actually describes how to make more than fifty different types of simple articles. These are related to many of the courses of study which are given in the Christian education program for boys and girls.

Part IV, "As the Seasons Come and Go," shows how to relate some of these activities to various Christian celebrations such as Thanksgiving, Christmas, and Easter.

The drawings are a very great help. They are simple line drawings which illustrate distinctly the method of making the articles or the finished product. The author's style is clear-cut and easily understood. The di-

rections are very helpful.

This book is well worth the price because it will be a continual reference book for children's workers with boys and girls.

R. E. W.

The Arts of the Church

By Richard H. Ritter. Boston 8, Pilgrim Press, 1947. 146 p. \$4.00.

This is a provocative book, for it upsets many traditional ideas. Some readers will agree with the author reluctantly, if at all. Some will consider him too "high brow" for he does uphold high standards of Christian art in all its forms. But the author's gentle manner, his inside, factual knowledge of Protestants and their churches, his faith in people, and his sincere respect for a worshipful attitude however expressed, is ingratiating and persuasive.

Perhaps the most timely chapters are the one on architecture and church fittings. These should certainly be read by all committee planning new church or church school buildings. Leaders of worship in departments as well as in church should study the book thoughtfully, for they will find much help and stimulation in it. The proposal for Art Guilds, in the last chapter, will appeal to some groups.

This book could well be used as a text in a young people's or adult course; the bibliography and questions in the back add to its usefulness in this way. The illustrations of church interiors, paintings, and various types of Christian art are unusual and of real interest.

L. W.

The Invisible Encounter

By Igor I. Sikorsky. New York, Charles Scribner's Sons, 1947. 120 p. \$2.00.

One of the world's foremost airplane designers and author of a previous book, *The Message of the Lord's Prayer*, shows that the Christian layman can challenge clergy, laymen, and the unchurched with a book of great faith and insight.

This book is built around a consideration of the meaning of Christ's temptation in the wilderness. The author reveals a new insight into Satan's proposals. The temptation was not limited to one person and to forty days. It is universal.

Mr. Sikorsky interprets the temptation as a plan for establishing dominion "over all kingdoms of the world." The three temptations involve three proposals: controlling a food; capturing the imagination of men by displaying superhuman power; and "worshipping the devil." The latter means use and justification of lies and murder. Christ, of course, rejected these means. But a small portion of the Jews made use of them and brought disaster to themselves and their people.

These demonic proposals had not been fully accepted until the twentieth century. But the two World Wars and the totalitarian nations have shown that modern man has succumbed. The unprecedented savagery and

duction of modern warfare are the result. Unless there is a radical change in man's way of thought and collective action, Mr. Minsky sees catastrophe ahead for mankind. Behind all of the immediate he sees "the victory of light, life, and truth." The Gospel proclaims that "there is always a worthy and lasting meaning behind the whole process of earthly life." Thus, the man of science is a man of great faith. Although this little volume may not be altogether satisfying to the clergy, it ought to offer inspirational reading to laymen. It might also to be instructive to the unenlightened.

It is a great testimony from an outstanding American inventor and industrialist.

L. P.

Christian Beliefs

Ralph E. Knudsen. Philadelphia, The Judson Press, 1947. 177 p. \$1.75.

Dr. Knudsen brings a wide array of biblical material to bear on Christian beliefs. In twelve chapters he deals with the Bible, God, Jesus, the Holy Spirit, sin and forgiveness, salvation, the church, the kingdom of God, and immortality.

The basic approach of the book is clearly shown in a sentence in the preface: "It is always of primary importance to discover that the Bible says before any attempt is made to give a statement of belief." The strength of the book lies in the wealth of biblical material which is presented. There are few places where one would care to take issue with Dr. Knudsen in his interpretations. The weakness of the book lies in the lack of current reference. The reviewer believes that the book would be strengthened if attention were given to present situations which test our beliefs.

The book will prove valuable for ministers as they prepare for preaching and teaching responsibilities, as a resource in leadership classes, and as a source of information for the many who want to think through their beliefs.

L. J. G.

Christian Doctrine

By Park Hays Miller. Boston, W. A. Wilde and Company, 1947. 105 p. \$1.00.

Now that the content of the Christian faith is receiving a larger attention than in recent years it is good to have a book such as this one by Dr. Miller to help teachers in their task of communicating the Christian faith. There are theological books aplenty, scholarly, penetrating, and persuasive. But how many of them will ever be useful to the lay teachers of our churches?

Dr. Miller has been for many years the Associate Secretary and Editor-in-Chief in the Presbyterian U.S.A. Board of Christian Education, and he has been aware of the need for such a book. You will find the traditional divisions of theological studies reinterpreted in language lay people can understand. The book does not try to establish the truth of the historic Christian affirmations, nor to present them with any particularly new interpretations. The aim is rather to simplify and clarify traditional doctrine.

There are included suggested Bible readings for study and meditation. Suggestions

for further readings in other books would have been helpful.

G. E. K.

Tomorrow Is Here

By Kenneth Scott Latourette and William Richey Hogg. New York, The Friendship Press, 1948. 145 p. \$1.50.

A book, like a picture, has to have its center of interest. Most reports of conventions center in the organization that puts on the meetings while the cause, the movement, the living thing for which the machinery exists, is merely festooned around the wheels. This book makes the worldwide missionary movement the center; the reader is immersed in that movement and is warmed and empowered by it long before he is seriously aware that it is the "report" of the meeting of the International Missionary Council held at Whitby, Ontario, last July. And, best of all, the content lives up to the title. A grand book to create and to broaden perspective for any church member.

P. R. H.

Promising Practices in Intergroup Education

By Marion Edman and Laurentine B. Collins. New York, Bureau for Intercultural Education, 1947. 32 p. \$0.20.

Few American communities have had more difficult problems in group relations than the city of Detroit. It is doubly encouraging,

therefore, to read a bulletin which lists public school activities aimed at building understanding and good will among groups. Eleven approaches are listed. They range from the objective study of "The Contribution Approach" at one extreme to "The Personal Contact Approach" and "The Community Participation Approach" at the other. Thorough evaluation of the various approaches is not attempted, though there is a brief estimate of the strength and weakness of each.



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Church workers will find value in the many ways in which public schools work toward the goal of brotherhood at the community level. Particularly helpful will be the specific publications which are mentioned in connection with most of the approaches.

L. J. G.

The Church Across the Street

By Reginald D. Manwell and Sophia Lyon Fahs. Boston 8, The Beacon Press, 1947. 258 p. \$2.50.

A brief and readable account of the origins and history of representative Protestant denominations as well as of several other groups: the Mormons, the Christian Scientists, the Jews and the Catholics. The purpose is to tell why and how each group

started. Within the demands created by limited space this is done accurately. The stories are readable and often dramatic.

The Willow and the Bridge

By Toyohiko Kagawa and Franklin Cole. New York 17, Association Press, 1947. 84 p. \$1.50.

This book of poems and meditations will be greatly welcomed by all those who have admired and have been influenced by Kagawa's life and thought. Franklin Cole was the first American chaplain to visit Kagawa after the Advance Task Force of Halsey's Third Fleet entered Tokyo Bay in August, 1945. This book is the result of his contacts with Kagawa during his three months in Japan.

The poems in the first group by Kagawa, reflect his feeling of closeness to God throughout the suffering and spiritual agony of the war years. The second group of poems by Franklin Cole may be said to mirror his experiences as a chaplain, especially as influenced by his observations in Japan.

The last section of the book, which for this reviewer, is the richest, is a series of meditations by Kagawa edited by Mr. Cole in much the style of the writing in *The Prophet* by Gilbran. A reading of these meditations and the poems as well will leave one humble and thoughtful.

M. D.

Additional Books Received

ALTERNATIVE TO FUTILITY. By Elton Trueblood. New York, Harper and Brothers, 1948. 124 p. \$1.00. In this book Dr. Trueblood follows up his previous discussion of the sickness of our civilization by taking the next and inevitable step in presenting a solution to the difficulties presented previously. To sum up, the answer must be found not in externals but in the enrichment of life which can come best through Christian faith and experience.

BREAK UP THE NIGHT. By Wallace McPherson Alston. Richmond, Va., John Knox Press, 1947. 158 p. \$2.00. These chapters on the spiritual life have grown out of the pulpit ministry of the author. They are examples of preaching at its high level. For such, our humble and hearty thanks.

A CRITICAL ANALYSIS OF RICHARD HOOKER'S THEORY OF THE RELATION OF CHURCH AND STATE. A Doctoral Dissertation. By Cletus F. Dirksen. Notre Dame, Ind., University of Notre Dame, 1947. 148 p.

DAUNTLESS WOMEN. By Winifred Matthews. New York 10, The Friendship Press, 1947. 170 p. \$1.50. This is a book for study or personal reading dealing with the contribution of noble women who in the capacity of wives have lived and served greatly in the Christian program.

DIVINE AND SACRED CATECHISM. By Apostolos Makrakis. Chicago, Hellenic Christian Educational Society, 1946. 224 p. \$2.00.

EXISTENTIALISM. Disintegration of Man's Soul. By Guido De Ruggiero. New York, Social Sciences Publishers, 1948. 96 p. \$2.50.

THE FOUR GOSPELS. By Charles Cutler Torrey. New York, Harper and Brothers, 1947. 331 p. \$2.50. A translation of the four Gospels based upon the view of the author that in part at least our Greek Gospels rest upon and are translations of an original Aramaic.

* To be reviewed

THE GOODLY FELLOWSHIP OF THE PROPHETS. By John Paterson. New York, Charles Scribner's Sons, 1948. 313 p. \$3.00. A scholarly, practical and readable interpretation of the much discussed and always significant Hebrew prophets.

JOHN CALVIN . . . Many-Sided Genius. By Alfred T. Davies. New York, American Tract Society, Inc., 1947. 92 p. \$1.50. spirited defense and interpretation of the great leader in the formative and creative phase of the Protestant Reformation.

LOOK AT THE MISSIONARY. By Winbald T. Thomas. New York 10, The Friends Press, 1947. 61 p. \$0.75. A handy volume of pictures and write-ups—in a very modern style of type and binding—on what kind of folk missionaries are and the wide variety of things they do.

MEMOIR OF THE NATURE OF THE CHURCH OF CHRIST. By Apostolos Makrakis. New York, Christian Brotherhoods Zealots Orthodoxy and John the Baptist, 1947. 168 p. \$1.50.

***MORE STORIES FOR JUNIOR WORSHIP.** Alice Geer Kelsey. Nashville, Abingdon-Cokesbury Press, 1948. 160 p. \$1.50.

PERSONAL RELIGION. By H. C. Allen. Philadelphia, The Muhlenberg Press, 1947. 124 p. \$1.75. A series of addresses that proved popular with chapel audiences. They contain five or six printed pages each.

POSTLUDE TO SKEPTICISM. By Ralph Sadler. Meadowcroft, Louisville, Ky., The Cloister Press, 1947. 238 p. \$2.50. This book presents a strong affirmation of the necessity and possibility of faith in place of the prevailing doubt of today. It presents where that faith is to be found and what it should be.

THE SHRINE OF A PEOPLE'S SOUL. By Edwin W. Smith. New York, Friendship Press, 1947. 216 p. \$1.50. This is a fascinating record of the work of missionaries in finding their way into the language of their people and then bringing to them some part or all of the Bible in their own tongue. It portrays a series of adventures of mind and spirit.

THE SOVEREIGN EMBLEM. By Ernest W. Nashville 2, Abingdon-Cokesbury Press, 1948. 117 p. \$1.25. A presentation of the spiritual values that underlie the Crucifixion and the Lord's Supper.

SWEDEN'S LABOR PROGRAM. By Tage Lindbom. New York 3, League for Industrial Democracy, Pamphlet Series, 1948. 61 p. \$0.35.

***WHEN YOU'RE MARRIED.** By William Ward. Richmond 9, Va., John Knox Press, 1947. 38 p. \$0.50.

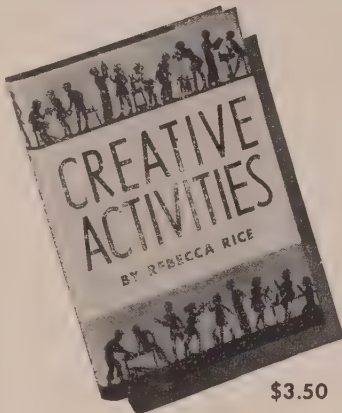
***YOUTH LOOKS AT RELIGION.** By Arthur C. Wickenden. New York, Harper and Brothers, 1939, 1948. 228 p. \$2.00.

Directors' Workshop Registration Open

CHICAGO, ILL.—GENTRY A. SHELTON, Minister of Education and Music, Central Christian Church, Lexington, Kentucky, will be dean of the Third National Workshop for Directors of Christian Education. The Workshop will be held August 1-8, 1948 at Conference Point Camp, Lake Geneva, Wisconsin.

It is expected that about 125 directors of Christian education will attend. The program has been planned to deal with problems suggested by the directors themselves. Registrations have begun to come in to the office of the International Council and will be accepted until capacity has been reached.

For information, write Mrs. Dorothy Lawton, Room 2210, 203 N. Wabash Ave., Chicago 1, Ill.



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BOSTON

What's Happening

Pennsylvania Youthmen Honored

SCRANTON, Pa.—At the 85th annual Day School Convention, held in Scranton in October, JOHN D. DUFF was elected the president of Pennsylvania State Sabbath School Association, Inc., which operates as the Pennsylvania Council of Religious Education. He succeeds Dr. HARRY PAISLEY, who was elected president emeritus after 37 years as president.

Mr. Duff has been a member of the Board of Directors for the State Association since 1934, and served as chairman of the Board in 1945. He has been interested in cooperative Christian education for many years. He was a member of the Board of Directors of the former Allegheny County Sabbath School Association for many years; also served as its president for a term. When the Council of Churches of Christ of Allegheny County was formed a few years ago, Mr. Duff became a director.

Until his retirement three years ago, Mr. Duff was vice-president and member of the Board of P. Duff & Son, food manufacturers. He is now vice-president and treasurer of the Smith-Duff Company, Food Produce.

Mr. Duff has always been intensely interested in the church. For many years he has been a Sunday school teacher or superintendent of the Edgewood Presbyterian Church. For the past fifteen years, he has been the popular teacher of a co-ed class. He is a member of the Committee on Christian Education of the Presbytery and has been a commissioner to the General Assembly of the Presbyterian Church, U. S. A.

A feature of the Convention was a banquet honoring Dr. HARRY B. PAISLEY. Thirty-nine years ago, Dr. Paisley was elected to the Board of Directors of the Pennsylvania State Sabbath School Association, Inc. Speakers who paid tribute to Dr. Paisley were Mr. H. C. Heckerman, Bedford, Director of the State Association; Walter E. Myers, Philadelphia, Secretary emeritus of the Association; Dr. Ivan M. Gould, Philadelphia, General Secretary; and Mrs. Clifford S. Heinz, Pittsburgh, a director of the State Association. At the dinner, Dr. Paisley was acclaimed as "The elder statesman for the Sunday School movement, Pennsylvania." In recognition of his services to the State Association, Dr. Paisley was presented with a gold watch by Mr. Duff on behalf of the Board of Directors.

A. E. Day Goes to Baltimore

NASHVILLE, Tenn.—DR. ALBERT EDWARD DAY, director of the New Life Movement of the Methodist Church since April, 1945, has been appointed minister of Mt. Vernon Place Methodist Church, Baltimore, Maryland. Dr. Day succeeds Dr. HAROLD A. BOSLEY, minister of the Mt. Vernon Place Methodist Church since 1938, who has been appointed Dean of Duke University Divinity School.

March, 1948

Christian Youth Conference of North America to be Held

CHICAGO, Ill. EXTENSIVE PREPARATIONS are being made for the Christian Youth Conference of North America to be held in Grand Rapids, Michigan, August 31-September 5, 1948.

"We don't want this to be just another Conference, but one of vital importance to every Christian youth of North America," is the slogan at every committee meeting.

The first Christian Youth Conference of North America was held in 1936 at Lakeside, Ohio under the leadership of E. H. Bonnell, Jr. Only one Conference was held during the war years—in 1944, again at Lakeside, under the guidance of Dr. Isaac K. Beckes. Again the Conference, which it is hoped will hereafter be held quadrennially, is calling Christian youth from the North American continent to "demonstrate the greatness of Christ and His Church." The Conference is under the sponsorship of the United Christian Youth Movement. Five thousand delegates are scheduled to gather for inspirational worship services and discussions of major issues concerning the youth of the church in our world today. Each afternoon, denominational youth fellowships will meet to consider their own particular problems of the church on the youth level. On Thursday evening state youth councils will sponsor banquets and discussions so the delegates can learn more about Christian youth cooperating in state councils.

In Washington, Pennsylvania and many other states between, young people are making plans to attend the Conference. Special busses and trains are being planned. In San Francisco one young college student plans to hitch-hike in order to be a delegate.

The planning committees exemplify the aims of the Conference—young people and adult leaders from various denominations and youth councils compose the membership. Different youth fellowships are accepting responsibility for various phases of the program, such as worship services, recreation, and pageants.

All of the committee members are anxious that this great conference set a trend for church work on the youth level for all of North America. In their planning they have kept the local church in mind. As one member said, "We want to get down to the 'grass roots' and not be 'sod clods.'"

This last summer 250 young people from the United States attended the World Conference of Christian Youth in Oslo, Norway. As they returned on the boat they gave serious consideration to advanced plans for the Christian Youth Conference. From their own experience, they realized the importance of advance study for the Conference. Therefore, they requested that the United Christian Youth Movement sponsor "Youth

Consultations" in fifty major regions across the continent. These Consultations would be held on a Saturday, with fifty carefully selected young people sitting down with a national leader to consult with him concerning Christian youth and cooperation.

At this time these Consultations are being held throughout the nation. Young people are discussing what the UCYM is on the national, state, and local level, what it is trying to do and to be. They are giving consideration to the major issues that came out of the Oslo Conference. In consultation with their leaders, these young people are raising problems to be projected in the 160 discussion groups at the summer conference. One major area that has been lifted up for consideration is: "Who Are We Christians?"

Already there seems to be a general awakening throughout church circles regarding the nature and function of the church, especially on the youth level. The Christian Youth Conference of North America will clearly demonstrate how Christian young people are "United! Committed! In Christ," which is the Conference theme.

Youth leaders are asked to urge their young people, ages 16 to 25, to attend this Quadrennial Conference. Write to your denominational headquarters or to the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Illinois, for further information and registration cards. The registration fee is \$5.00. A travel pool will lighten the cost of travel for delegates coming from great distances. Each delegate by attending the Conference will help to demonstrate the power of Christ and his Church in the lives of the young Christians of North America.

First Southeastern Church Convocation Held

ATLANTA, Ga. Some 400 church leaders, Negro and white, representatives of eight denominations in eleven Southern states, as well as of local church councils and church-related agencies, met here January 13-15 for the Southeastern Church Convocation. The three-day meeting, the first of its kind to be held in this area, was called to plan a common strategy for inter-church cooperation in the southeastern region.

At the opening session, Dr. FORREST C. WEIR, Executive Secretary of the Southeastern Inter-Council Office, emphasized the unique character of the gathering. "One like it has never happened before, so far as I know, in any region of this country."

Delegates, meeting in eleven seminar groups to plan for increased Protestant cooperation, made recommendations which were received at the last plenary session.

Council Happenings

CINCINNATI, Ohio—Representatives of nine denominational men's organizations have prepared a plan of work for a Christian Laymen's Council, as the men's division of the Council of Churches of Greater Cincinnati. The plan and the program of action were presented at a men's dinner on Monday, January 19, at the Masonic Temple.

DETROIT, Mich.—DR. G. MERRILL LENOX, General Secretary of the Council of Churches of Detroit, has recently been appointed religious news commentator over the Detroit Columbia station, WJR. This program is called "Religion in Action." It is heard every Sunday morning at 9:00.

BUFFALO, N. Y.—During September and November, Buffalo celebrated the 90th anniversary of "Christian Education through inter-Church Cooperation" in Buffalo. Chief events of the anniversary were a pageant in Delaware Park in mid-September and a closing broadcast over station WBN on Sunday morning, November 30. For this event, group listening was arranged by many Sunday school groups. The various events highlighted the urgent necessity to make Christian education effective in the lives of boys and girls and men and women of Buffalo in view of the fact that the recent Douglas survey showed the Sunday schools had shrunk in size over the last fifteen years by 45 per cent.

LOUISVILLE, Ky.—The Louisville Council of Churches during January launched a campaign to raise \$31,000.00 for interdenominational work and inter-church cooperation in Louisville. This is an increase over last year's budget to care for the work of the Institution Committee. This work, widely publicized in recent newspaper articles, and described in the December issue of this magazine, was carried on outside the treasury of the Council. With the death of MR. JAMES B. POSTON, who served faithfully for many years as executive secretary of the Institutions Committee, a new arrangement has been worked out, under which the Council takes over responsibilities carried by Mr. Poston.

The Louisville Council of Churches has announced the appointment of REV. ORVAL H. AUSTIN as Chaplain for the Council. Mr. Austin, under the new arrangement, becomes executive of the Institutions Committee. His duties include counselling executive of the Committee on Social Service, and coordinator of Related Institutions for the Council of Church Women. Assisting him will be MR. M. C. MACRUDER and MR. FORREST H. WATKINS, theological seminary students in Louisville.

Mr. Austin was formerly Chaplain of the Federal Penitentiary at Terre Haute, Indiana. He has a bachelor's and a master's degree from the University of Iowa and a B.D. from McCormick Theological Seminary. He is an ordained Presbyterian minister. He had special clinical training under Dr. Anton E. Boisen. At one time, he was student pastor on the campus of Indiana University and pastor of the Spencer, Indiana, Presbyterian Church.

ROCHESTER, N. Y.—After two recent disastrous church fires, the Federation of Churches of Rochester and Vicinity, in its recent bulletin, called attention to the need of churches to reevaluate buildings and content in order that enough insurance may be carried in view of today's prices. The same bulletin also called attention to the need for liability insurance on the part of churches and offered information to them regarding best plans and practices for both.

The Federation also announced its financial needs and a proposed canvass of \$69,516.00. This is the first time that the entire task of cooperative Christianity in Rochester has been included in one budget. It includes the work of the Council of Church Women, the Federation and weekday religious education.

MINNEAPOLIS, Minn.—On Saturday night, November 29, fire damaged the building in which the offices of the Minneapolis Church Federation are located, the Gateway Bank Building in Minneapolis. Considerable damage resulted. The Federation did not have access to its offices until just before Christmas.

ST. PAUL, Minn.—MISS FRANCES MYERS, Associate Director of Children's Work at the Minnesota Council of Churches, resigned her post on January 1. Miss Myers carried on an active program of reaching unreached children in Minnesota through Sunday schools, vacation Bible schools, home visitations, teacher's training institute and services to institutions for crippled children. Miss Myers will be located near Akron, Ohio.

The Board of Trustees of the Minnesota Council of Churches has authorized the calling of an associate secretary.

Denominational News

PHILADELPHIA, Pa.—The Division of Education in Home, Church and Community of the Baptist Board of Education and Publication, has announced that REV. FRANK E. JOHNSTON will take over direct responsibility of supervising the work the Division is attempting to do cooperatively through area directors of Christian education. Mr. Johnston will continue as the Director of the Department of Church School Administration. REV. IDRIS JONES is the associate director.

The Division also announced the resignation of MISS PHYLLIS VAN ZANDT as its national Director of Evangelism for Children. Miss Van Zandt has been national Director of the program of "Winning the Children for Christ." She is resigning to become a student at Andover-Newton Theological Seminary. Miss MARGARET L. CRANE, formerly Director of Children's Work for the Massachusetts Baptist Convention, will succeed Miss Van Zandt as Director of Evangelism for Children.

BOSTON, Mass.—Gordon College of Theology and Missions announces the appointment of PROFESSOR EDWIN K. GEDNEY

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as Dean of Men for the College. Mr. Gedney has for the last two years been directed by Gordon's Guidance Program.

Gordon has also announced the purchase of the Princemere Estate of 1,000 acres. The new campus will house a summer Bible conference and youth camps. When conditions permit it is planned to open a Christian college there.

Mr. Debos Succeeds Gould Wickey

CINCINNATI, Ohio—The Commission Higher Education for the Association American Colleges recently appointed ROBERT DEBOS, former director of religious activities for Duke University, as its full time executive secretary. Mr. Debos replaces DR. GOULD WICKLEY, who has served as part time executive for the Commission and other groups of church related colleges the past thirteen years. DR. A. R. KEEPP, president of Catawba College, was reelected chairman of the Commission.

Teacher Training in Niagara

TORONTO, Ont.—Three hundred and fifty church school teachers enrolled, 2 writing a certificate examination and 2 successful, is the record of a Leadership Training School which was carried on in the Diocese of Niagara, in the Province of Ontario, last autumn in St. Catharines, Hamilton and Guelph. Some teachers drove one hundred miles each week of the semester to attend these courses, which were planned and carried through by the Youth Chaplain of the Diocese, the Rev. A. E. Ongley.

The courses offered were four of the eleven units in the Standard Training Course of the General Board of Religious Education of The Church of England in Canada. Twelve several lecturers in the three centres were the best available in their respective fields.

Delegates who had gone from Niagara Diocese to the Des Moines Conference spent ten minutes each night on the highlights of this international gathering.

One thousand teachers and their friends were present at the closing service in Christ Church Cathedral, November 26th, when Bishop Broughall presented certificates to the successful teachers, and Dean Riley of Toronto preached. DR. HILTZ, General Secretary of the G. B. R. E., presented to each of the lecturers a leather-bound copy of the Revised Standard Version of the New Testament.

So far as is known, this is the most extensive leadership training project ever carried out in the Anglican Church in Canada. The work of religious education in the Niagara Peninsula will feel the stimulus of it for many days to come.

Current Feature Films

**Estimates Prepared by
Independent Filmscores**

In suitable but not necessarily recommended, for:

M—Mature Audience

Y—Young People

C—Children

O—Outstanding for Family

A—Outstanding for Adults

†Cary and the Bishop's Wife (RKO) Cary Grant, David Niven, Loretta Young. *Comedy.* How a young bishop, through pride, ambition neglecting his humble parish duties, his family responsibilities to compromise his ideals in order to gain funds for a fine cathedral, is brought back to himself through the visit of an angel disguised as a debonair, modern young man who proves appealing to everyone—particularly to the bishop's despairing wife. . . . Another in the long list of films dealing with heavenly visitations and miracles could have been painful, but this one manages to be *fresh, fanciful*, light of touch, content to let its points make themselves. **M,Y**

Captain from Castile (Fox) Jean Peters, Tyrone Power, Cesar Romero, John Sutton. *Melodrama.* Adventures of young Spaniard in his flight from the Inquisition, participation in Cortez' conquest of Mexico up to preparation to storm Montezuma's halls. . . . A *lengthy, panoramic, technically colored* adventure tale, set against beautiful backgrounds, many of them photographed in Mexico. Loses point by lack of coherence and integration, which are sacrificed to spectacle. Motive of Inquisition and part of church in conquest have been soft-pedaled. **M,Y**

Daisy Kenyon (Fox) Dana Andrews, Joan Crawford, Henry Fonda. *Drama.* Career woman's efforts to choose between two men who "need" her: the wealthy former lover now freed from neurotic wife, the husband who apparently takes the whole thing casually. . . . Intelligent dialogue and performances make rather shoddy plot *seem more significant than its soap opera type development deserves.* Social problems presented, then regrettably lost. Commendable is incidental insertion of sequence which serves to condemn Californians' expropriation of absent nisei's property. **M**

Driftwood (Rep.) Walter Brennan, Charlotte Greenwood, Dean Jagger, Ruth Warrick, Natalie Wood. *Drama.* How the stray dog an orphan adopts before she is herself adopted by young doctor and his foster father later saves her life, enables doctor to continue his career. . . . Story so contrived, in places so sentimental, as to be ridiculous, but excellent performances by veteran cast make it palatable. **M,Y,C**

The Fabulous Texan (Rep.) John Carroll, Albert Dekker, William Elliott, Catherine McLeod. *Melodrama.* Feuding just after Civil War between former Texas Rangers and new, crooked state police. . . . A routine, gunplay-filled western—plus, for a change, romance. **M,Y**

†Frieda (British film) David Farrar, Glynis Johns, Flora Robson, Mai Zetterling. *Drama.* A British look at the problem of how to evaluate the conquered. Done through the changing attitudes of a village and the airman who brings to his home there early in 1945 his German bride, who as a nurse

had helped him to escape from internment. The picture is complicated when her brother, an unregenerate nazi, appears on the scene. . . . Despite resort to contrivance for ending, this is a *laudable handling of a timely theme*—restrained, discerning, human, dramatically told. **M,Y**

†The Fugitive (RKO) Pedro Armendariz, Ward Bond, Leo Carillo, Delores Del Rio, Henry Fonda. *Drama.* Tracking down of "last priest left alive" by revolutionary, anti-clerical government, as peons shield, traitor betrays him. . . . *Arty, meandering, beautifully photographed*, dramatically set forth. Point of theme—that things spiritual will persist through persecution—dulled by lack of clear motivation, and "religion" is represented as simply the Catholic sacraments. Presents church when opposed to state as all white versus all black. Backsliding, conscience-stricken priest of novel on which film is based has been changed to approximate the Redeemer, while use of other symbols—cross, thief, etc.—approach the sacrilegious. Since film is obviously set in Mexico, it presents an entirely erroneous conception of the place of Catholicism in Latin America. **M**

Green for Danger (British film) Rosamund Howard, John Trevor, Alastair Sim. *Melodrama.* Murder in a hospital during buzz-bomb attack brings an engaging Scotland Yard inspector to bewilder the staff, confuse even himself as he seeks for clues. . . . A *superior mystery* film, casual, understated, witty and baffling in the best British detective tradition. **M,Y**

It Had to Be You (Col.) Ginger Rogers, Cornel Wilde. *Comedy.* Reluctant bride's "dream lover" materializes to confuse millionaire set, save her from approaching nuptials. . . . If this utterly *inane, overacted*, monotonous bit of escapism is a foretaste of what Hollywood will do lest Uncle Sam suspect it of radical politics, heaven help us. **M,Y**

My Wild Irish Rose (War.) Andrea King, Dennis Morgan, George O'Brien. *Musical.* Irish songs in what purports to be career of Chauncy Olcott, popular composer-singer of the '90s. *Cliche-filled*, both as to plot and dialogue, and trying too hard to put over its pseudo-Irishisms, film is routine, but *pleasant enough.* **M,Y,C**

Night Song (Univ.) Dana Andrews, Ethel Barrymore, Hoagy Carmichael, Merle Oberon. *Drama.* How a wealthy girl saves struggling composer from bitterness over his loss of sight by pretending to be also blind and poor, engineers his musical fortune. Then, his sight restored, she faces a dilemma. . . . An *unconvincing* story made *worth while* by good stretches of music, realistic settings (San Francisco, New York), unusual performances by Barrymore and Carmichael. **M,Y**

Out of the Past (RKO) Kirk Douglas, Robert Mitchum. *Melodrama* about a former detective who gets mixed up with romance, murders galore; pays in the end. . . . *Conjuring, tough, demoralizing.* **M**

Road to Rio (Par.) Bing Crosby, Bob Hope, Dorothy Lamour. *Comedy.* Slapstick, wisecracks, song and dance as two vaudeville performers, one jump ahead of irate manager they have displeased, stow away on Brazil-bound steamer, get involved in effort to help heiress threatened by gang out

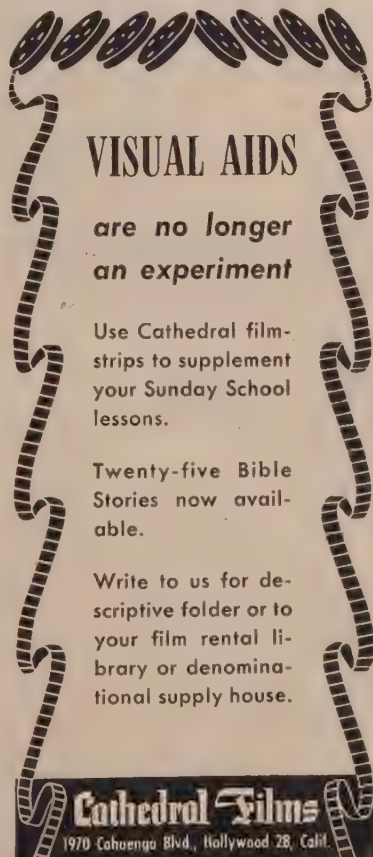
to filch her fortune. . . . Complete nonsense in the usual "Road" tradition, casual fun. **M,Y,C**

Secret Beyond the Door (Univ.) Joan Bennett, Michael Redgrave, Ann Revere. *Melodrama.* Wealthy woman marries mysterious, casually met architect, on arrival at his estate discovers strange inklings of events in his past, by amateur psychotherapy cures his neuroses by revealing their source as a childhood snub by his over-loved mother! . . . Director Lang's talent for creating suspense makes for some eerie sequences, but cannot transform *utterly silly plot, dramatic* into anything like believable drama. **M**

†The Senator Was Indiscreet (Univ.) Ray Collins, Peter Lind Hayes, William Powell, Ella Raines. *Farce.* The campaign of a windy, fatuous yet likable senator who falls in eagerly with ambitious young press agent's plans to gain him his party's nomination for the presidency. . . . *Impudent burlesque* of pre-conventional political campaigning that in spite of extreme, incredible characterization hits the mark more often than is comfortable. Entertaining. **M,Y**

The Swordsman (Col.) Edgar Buchanan, Ray Collins, Ellen Drew, Larry Parks. *Melodrama.* Rivalry between two Highland clans of 200 or so years ago resolved after romance between respective scions has precipitated active warfare. . . . A routine "western" action film dressed up in tartans, kilts and a variety of phony, labored Scottish accents. Action fans should love it. **M,Y**

T-Men (Eagle Lion) Wallace Ford, Dennis O'Keefe, Alfred Ryder. *Melodrama.* In plot taken from actual files of treasury department, agents carry through assignment to track down clever counterfeiters. . . .



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Told in documentary style, straightforward, unglamorized, set against real-life backgrounds, this is more *suspenseful, convincing* than thousands of conventional fictionized thrillers which cost far more to produce. **M.Y.**

Tycoon (RKO) Judith Anderson, James Gleason, Cedric Hardwicke, Laraine Day, John Wayne. *Melodrama* set in Andes mountains, where efforts of American engineers to complete a tunnel and, when they fail, to substitute a bridge are hampered by local tycoon's antipathy for one engineer who falls in love with, later marries his gently reared daughter. . . . Effective use of technicolor and miniature photography for floods, blasting, etc., make this a film to *please action*

fans, even if they, like others, find plot motivation confusing and erratic. **M.Y.**

A Woman's Vengeance (Univ.) Ann Blyth, Charles Boyer, Cedric Hardwicke, Jessica Tandy. *Melodrama*. When a delayed autopsy reveals that a nagging wealthy woman died of poison, there are three possibilities: suicide, murder by her indifferent husband, or by the intellectual friend who secretly loves him. . . . A sordid story (both original and screen play by Aldous Huxley) made into *absorbing* drama by outstanding performances, writing literate and wise, dialogue intelligently spoken. **M**

Films for Church Use

Reviewed by Mary E. Paulson, Department of Visual Education, International Council of Religious Education.

This Road We Walk

20 min. Made in both 35mm prints for theatres and 16mm for showings in churches, schools, and other halls. Sound, black and white. Produced by Julien Bryan, Director of the International Film Foundation, with Church World Service. Prints available from Church World Service regional warehouses or denominational headquarters, free of charge.

The first interdenominational documentary film showing the extensive relief and reconstruction work of the American Churches through Church World Service in war-devastated lands, "This Road We Walk" is for wide use as part of the program to stimulate greater giving among American church people.

Contrasting the plentitude of America with the tremendous needs of Asia and Europe, the dramatic appeal of the film is heightened by stirring narration and musical score. Not only are material needs stressed, but depicted as equally important are the spiritual needs of a war-hardened people who need Christian fellowship from their more fortunate neighbors.

The motion picture was made with the cooperation of church leaders and professional cameramen in Asia and Europe. Actual shots

were taken of people receiving food and clothing from America, and some of the footage shows how American churches helped rehabilitate Christian institutions in war-torn lands. Other scenes depict Americans making contributions at this end of the "Road," and trace gifts in their route by sea, rail, and road to places where the are most needed.

The film should be of interest to children from the junior department on, to young people, to families, to all adults in church work.

Technical quality, EXCELLENT; Content, EXCELLENT.

Round Trip

Two reel, black and white, sound film. Produced by The World Today Inc. for the twentieth Century Fund, an endowed foundation for nonpartisan research and publication on questions of economics. Available for rental from regular film dealers.

In a series of scenes showing the factory worker, the railroad engineer, the farmer, the business man, the housewife, "Round Trip" attempts to answer the question: What does foreign trade mean to you? The various persons pictured have utterly different notions as to whether American business should be "protected," each according to how he and his job will be affected.

Only by looking across oceans into the minds of other workmen, farmers, and housewives can answers come to the perplexities—and, through careful editing, this "looking across" is accomplished in this documentary film. Barriers of space and time seem non-existent as the camera cuts from railway train receiving merchandise, to passenger, to each person concerned with shipments. The passenger wondering "Why should we send good American stuff out of the country without getting anything useful in return?" is answered in a flash by the British machinist awaiting shipment of the freight train. "But we have to import food. So that means we have to sell goods." Foreign trade is a "roundtrip" affair, it is shown. "It works best when there's a full load coming and going."

The motion picture is based on a Fund research survey, "Rebuilding the World Economy: America's Role in Foreign Trade and Investment" by Norman S. Buchanan and Friedrich A. Lutz. It has been endorsed by high officials and is recommended for use by civic, educational, and religious organizations.

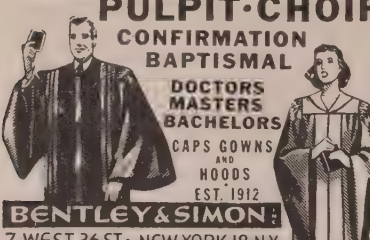
Our American Heritage (Filmstrips)

The Reader's Digest Educational Department has prepared a series of six teaching filmstrips as their contribution to the American Heritage program, now being spearheaded by the tour of the Freedom Train. These strips are being shown in the Freedom Train ceremonies in 304 cities and towns throughout the United States.

Made up of vivid historical drawings, black and white photographs, pictographs, cartoons and effective text frames, the strips are called:

Birth of Our Freedom
Freedom's Foundation
Freedom's Progress
Freedom Today

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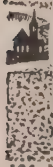
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Using Filmstrips in the Church (Filmstrip)

60 frame black and white filmstrip with title on each frame to help those who wish to develop their own commentary for the material. Produced by Church Screen Productions, 5622 Enright Ave., St. Louis, Mo. A burlesque on how not to use filmstrips followed by instructions on the principles of good filmstrip use and a presentation of helpful materials in this field.

Joe Smith does nothing to prepare himself to show a new filmstrip to his Sunday school class—and disastrous are the results. Not having inspected the projector or electrical facilities before bringing in his audience, this teacher, after the lights are turned out, trips on a cord and falls flat on his face!

Steps in correct preparation are then demonstrated—the previewing of the film, the explanation to the class beforehand, the preparing of equipment. Pictures from available strips are shown at the end.

The filmstrip provides basic material for those interested in making better use of filmstrips and should be most beneficial to leaders of courses, speakers at institutes, and heads of local churches.

The Use of Visual Method in the Church (Filmstrip)

92 frame color filmstrip, two twelve inch phonograph records, and the printed script. Price \$15. Produced by Congregational Missions Council. Distributed by the Pilgrim Press, 14 Beacon St., Boston 8, Mass.

Using art cartoons drawn by John Sewall, this filmstrip is both a promotional piece urging the importance of the visual method and a guide to its good usage. It is entertaining as well as educational.

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This filmstrip should be useful to many groups in the church, church school teachers and leaders, visual aids institutes, leadership training schools—wherever information and guidance about using records, slides, filmstrips, and motion pictures to strengthen local church programs are needed.

March, 1948



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Editorials

When a Young Person Joins the Church

A PART of growing up consists in selecting the groups in which one is to participate.

Many such groups are selected for people rather than by them. The infant does not choose his home. The little child has a native country by virtue of his birth. Parents choose the particular school that their child is to attend. The religious group of which a person is a part is like these other groups in that his church is usually chosen for him rather than by him. His church is generally chosen for him by his family.

Both Protestants and Roman Catholics believe that one must do more than be born into a church if this relationship is to mean anything. A child's parents may consecrate him through a service of christening or dedication, but if he is to become mature, he must himself *confirm* what his parents or sponsors avowed for him in his infancy.

The time comes when he must make his own the purposes for which the church is organized, and when he must assume his share of responsibility in carrying them out.

When a person joins the church, he affirms his loyalty to Christ. He finds in Jesus of Nazareth a vision of what human life can be like at its best, and he seeks those resources that were available to Christ. Jesus' life and spirit are evidence that love is at work in the world, and to that love the church member responds with gratitude and loyalty.

When a person joins the church, he affirms his belief in the value of worship with other people. He desires to make room in his life for opportunities to unite with others in celebrating the goodness of God, and in feeling himself a part of an enduring fellowship of seekers that has come down the centuries. Like others before him, he desires to go forth from an hour of worship with his spirit strengthened, with his feeling of guilt removed, with his compassion for others deepened.

When a person joins the church, he affirms his desire to help in extending the good life. He is eager to find a satisfying life for himself, but he is just as eager to help to build a world in which the satisfying life can be the lot of other people also. This good

news he desires to communicate by his conversation and by his example.

When a person joins the church, he affirms his willingness to unite with others in bringing help to those in need. There are people to be taught, to be healed, to be guided, to be fed. One person can do very little alone. The church is born out of the desire to do what Jesus did in the world, and what one cannot do alone many can do together. Through contributions of money and time, individuals can make effective the Christian purpose.

When a person joins the church, he affirms his desire to follow a way of life. He does not think of himself as one who is better than other people. He is a person who wants to be better than he is. He desires to be with other people in this quest, for he regards the Christian life as a growing life or as a journey whose goals continue to call him on.

The church has many enemies today. If it is to survive, it will need more than admirers and well-wishers. It will need the vigor that young people bring to it as they share in its life and purpose.

ROLLAND W. SCHLOERB

Summer Will Soon Be Here

WHAT IS this business of summer camps? Merely "playing with the boys," as one good lady put it? Or does it rest upon matured views of education that take the boys and girls into account? These pages have taken always the latter view and have supported it from time to time by views that are current in church circles. This time we will turn to a public educator.

Dr. E. E. Smith, President of Sioux Falls College, South Dakota, in the South Dakota Education Association *Journal*, speaks his mind on what happens in character building through summer camps.

He begins with the appeal of the spring and summer months when the parents will think about vacation plans for themselves and their children. He expresses his hope that many parents will send their young people to church camps under the guidance of efficient Christian leaders. He reinforces his appeal by a strong statement on the good conditions in camp life which

make such an experience a power in character building.

First, Dr. Smith stresses the physical surroundings of camp life. The food is plain and nourishing. Sunlight, pure air, exercise, healthy activity of all kinds, and sleep which comes from being physically tired, are all important factors in camp life. Roughing it, hard knocks, the tough challenging things that must be done, and the rugged life of the out-of-doors all have their place. It is a short-sighted parent who does not choose these riches for a son or daughter.

Second, the social life in a summer conference or camp breaks down the false social barriers of ordinary life. A boy or girl cannot cash in on the merits or attainments of parents; the level of every camper is achieved after camp opens—and sometimes very soon, too soon! The camper has to think for himself, make his own decisions, express his inner self, and create a better one in the process.

Third, camping carries on education at its highest level. Since, as this educator suggests, "Education is a means of interpreting things about us and expressing things within us, rather than the mere accumulating of facts, educational conditions at camp may be considered well-nigh ideal. It is not a difficult task, beneath the trees for the boy to think about nature, God and himself. It is the natural thing, then, to do sincere, healthy, reflective thinking."

Finally, this writer says that the religious and moral conditions of Christian camp life create an atmosphere for growth in Christian character building. He believes that "the church group will generally be composed of the best moral and spiritual life of the community. The leaders seek to express the principles of Christianity in all the activities of the camp."

Going to a church youth conference or camp, doing the high dive, listening to a returned missionary, playing baseball with the director, do not automatically make the average young person into a John R. Mott or a Jane Addams. But, because these things are done under the best educational conditions, outside the family itself, that mankind has yet devised, they go a long, long way toward starting these youth on the way to being the Mott and the Addamses of the future. So let us see to it that no one lacks any of these opportunities that we could provide.

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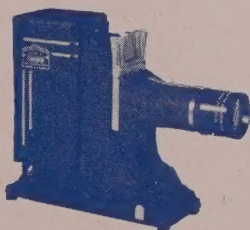
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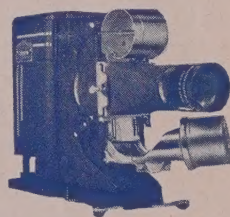
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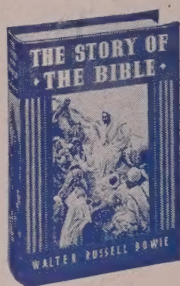
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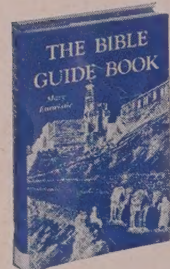
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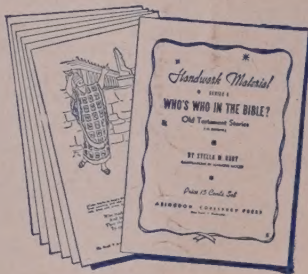
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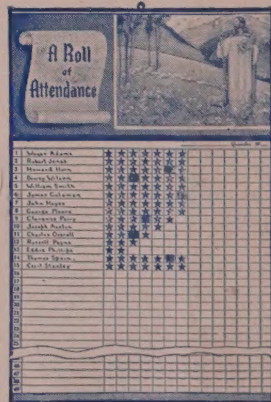
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